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TEACHER'S MANUAL

MARION O. HAWTHORNE

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LEARNING TO LIVE

A Course for Juniors, Nine to Eleven

TEACHER'S MANUAL

By
MARION O. HAWTHORNE

PREPARED IN CO-OPERATION WITH THE
INTERNATIONAL ASSOCIATION OF DAILY VACATION
BIBLE SCHOOLS

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PREFACE

LEARNING to follow the Christian way of life for Juniors means learning to follow Jesus' example of right living in meeting specific problems, in response to particular situations. If Jesus and his way of life are to register in the conduct of boys and girls, nine to eleven, they must be presented in terms sufficiently real, attractive, and practicable to capture admiration and to win emulation. Otherwise, religious truth and religious living remain always in the realm of abstract theory rather than concrete reality and character achievement.

What is sought in the present course, "Learning to Live," is (1) to help the pupils want to realize that what Jesus would do, were he in their places, should make a difference in their choices and in their conduct, and (2) to help them actually make their decisions and order their character in the spirit and after the example of Jesus.

In the light of this purpose twenty-five daily programs are here presented to help the pupils meet and solve on a Christian basis problems confronted in their home, neighborhood, church, and larger world relationships. Each program should provide a variety of experiences in five distinct yet correlated periods: *Opening Assembly*, *Discussion Period*, *Worship Period*, *Project Period*, and *Game Period*. Story-telling, discussion, hymn study, notebook work, training in prayer, handwork, supervised recreation are made use of throughout the programs.

Parts I and II of this manual are devoted to a consideration of the religious needs and achievements of Juniors, the aims that should function in their religious training, and the nature and conduct of each part of the daily program. Part III consists of the daily programs themselves, the first five being based on the Junior's problems in home relationships; Lessons VI to XV, his conduct problems in and outside his home in contact with other boys and girls; Lessons XVI to XX, his relationship to his church and particularly his training in prayer; and Lessons XXI to XXIV, a summary of the entire course, based on the theme, *Working With Jesus*, in home, neighborhood, church, and world relationships. The twenty-fifth program presents a plan for the closing day of the Vacation Church School—a demonstration and exhibit of the work done throughout the five weeks of the school.

Accompanying the TEACHER'S MANUAL is a *Pupil's Book*, containing stories, questions for discussion, and assignments for study and writing, following closely the plan used in the *Discussion Period* of each daily program. Each pupil should, of course, have a book.

MARION O. HAWTHORNE.

Evanston, Illinois.

PART I

THE RELIGIOUS EDUCATION OF JUNIORS

THE RELIGIOUS EDUCATION OF JUNIORS

I. The Junior's World and His Adjustment to It

Nine, ten and eleven! These have often been called the most interesting, the most annoying, the most perplexing, the most challenging years of childhood. The gentle, lovable child of five or six becomes the "problem" of nine, ten, or eleven. The stories that held, the games that interested, the devices that attracted at seven or eight have no appeal a year or two later. All because of the ever-functioning laws of growth, change, development. Because his world is constantly expanding, enlarging, growing in meaning and interest, the Junior must always be seeking to adjust himself to his increasingly challenging environment.

Of what does this environment consist? What are the factors that go to make up the Junior's world? What are the situations to which he must be forever adjusting himself?

The Junior at home. Obviously, the greater portion of the Junior's day is spent in and about his home or directly or indirectly under its influences, though it is doubtless true that, in a physical sense at least, children of this age are less and less dependent on their homes.

Dr. Mary T. Whitley[1] points out four possible sources of difficulty faced by children of Junior age in sustaining satisfactory home relations: (1) The

[1] *A Study of the Junior Child*, by Mary Theodora Whitley, Chapter II.

Junior's world is somewhat isolated. The boy or girl of this group has outgrown many interests and activities distinctly childish, but is not yet ready to enter into the world of adolescence. (2) The Junior's sense of ownership is but imperfectly developed, which, therefore, leads the boy or girl to appropriate the belongings of others, or to misuse the common possessions of the family. (3) The sense of time and place in the Junior is not at all the same as that of grown-ups, which leads to many unfortunate clashes between adult and child, calling for careful and sympathetic adjustment. (4) The Junior takes keen delight in being a *cause*, in seeing things happen both in the inanimate world and in the world of animals and people.[2]

In his recent study[3] of Junior children Mr. Ernest J. Chave lists fifty-four problems of adjustment to their home conditions reported by children themselves. These will serve well to illustrate the four points offered by Dr. Whitley. Among these problems are to be found the following: annoying parents, saucing father or mother, talking when someone else is talking, bossing younger brothers or sisters, pouting, being cross and fretful, coming to the table with dirty face and hands, always wanting to buy something, saying "Wait a minute," practising on the piano with dirty hands.

[2] In illustration of this point Doctor Whitley cites many actual observations of children as *causes*. See pp. 31–33.

[3] *The Junior Life-situations of Children Nine to Eleven Years of Age*, by Ernest J. Chave, is a study of the actual problems of more than six hundred and fifty children as observed by the writer. Such matters as the following are treated: "Important factors in life-situations," "Problems of adjustment," "Some examples of problem-solving," "Some conclusions for the religious education of Juniors." The University of Chicago Press, 1925. See pp. 66, 67 for home problems.

Mr. Chave[4] lists also the chores or household responsibilities which Junior children may be expected to and actually do undertake; such as, attending to the items of their own personal hygiene, making beds, being prompt to meals, helping to dress and undress younger brothers and sisters, setting out the milk bottles at night, keeping the yard clean and tidy, taking care of tools and playthings, and many others.

It is the duty of the religious teacher to help these children, nine, ten, and eleven, to understand their homes, to seek adjustment to the factors that go to make up the home environment, that, if left unadjusted, make right living difficult, if not impossible, to achieve. These children need to be trained in a democratic home atmosphere, in the midst of a wholesome give-and-take environment, where all the members of the family sense the task of homemaking as a cooperative enterprise. It is doubtless safe at least to hazard a guess that the majority of children have a much more difficult time being "good" at home than elsewhere. Even the teacher's "pet" may be the veritable bane of her mother's life and a constant source of irritation to the other members of the family.

Is this always the child's fault? May it not be that the home environment fails to call forth the good impulses, so easily expressed in a more congenial atmosphere? Adjustment, therefore, is not entirely the child's problem, but in large measure the problem of parents, older or younger brothers and sisters, and other members of the family who

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[4] *Ibid.*, pages 29–31.

fail to stimulate the most wholesome responses on the part of the child.[5]

The Junior at play. Play is certainly a major, if not *the* major, interest of Junior children. Their increased physical strength, their boundless energy, their indomitable enthusiasm for the new, the strange, the spectacular leads them in pursuit of all manner of outlets for play interests. Feats of physical prowess, of daring, of endurance; tricks, stunts, mystery plays; puzzles; "show-off" performances; quiet, stealthy hunts for obscure bird nests, quests for hidden treasures, collections of stamps and curios give expression to the play interests of Junior children.

The instinctive elements of competition and rivalry are prominent in Junior play. Juniors are primarily interested in winning the game—in being the individual star, for the consciousness of team play and team victory or defeat has not yet succeeded in overthrowing the distinctly individualistic play interests and tendencies of later childhood.

Mr. Chave[6] lists many unsocial play tendencies of Junior children, among which are found the following: staying out too late, not coming in when called, destroying playthings, playing such pranks as turning lights on and off, being funny, playing with fire, teasing and annoying others, scaring people, running in front of street cars or automobiles on a dare.

In order to help Juniors to meet effectively the

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[5] See *The Junior Child*, by Ernest J. Chave, pp. 153, 154, for suggestions as to ways in which the home may become a fitting agency for the religious education of Junior children.

[6] *The Junior Child*, by Ernest J. Chave, pp. 62, 63.

problems of adjustment that grow out of their play life it is necessary for the leaders to enter wholeheartedly into the interests and needs of the boys and girls, to sense their problems, to discover the motives that lie back of certain play experiences—above all, to know how to play themselves. Many of the finest and most lasting lessons in Christian living may be learned on the playground, in the gymnasium, or even in the sympathetically supervised play of children in their own homes or yards—lessons in sportsmanship, in give-and-take, in subordination of self-interest to the interests of the group, in fair play, in kindliness and in the appreciation of the good points of others.

Repression, hard-and-fast adult-made and administered rules, the stimulus of fear imposed by means of such bogeys as "Here comes dad," or "Giggers, the cop," will never make play a constructive agency for the moral and religious training of children. On the other hand, play properly understood and supervised may truly be a path to human understanding, to social adjustment, to individual development, to God.

The Junior in the neighborhood. Unfortunately, the Junior child, especially the boy, is often considered the neighborhood nuisance—a pest. And when a group of such individuals combine their resources of mischief-making in the interests of having fun no one can foretell the results.

There is, however, no more reason why children nine to eleven should be out of tune with their neighborhoods than with their homes. The antagonisms so often found between children and the adult-constituted community institutions are more

often than not a matter of misunderstanding, or lack of any understanding at all between the conflicting factors. What often appears to be purely premeditated, evil-intentioned deviltry on the part of children may be nothing more than a protest on their part against the unyielding restrictions that stand in their way of living life to the full.

A first step in helping the Junior to adjust himself to his community is to make him acquainted with it. To be sure, that seems absurd, for what could one possibly tell a Junior about his neighborhood when he has explored its every nook and cranny, when he knows the most kindly disposed candy vender and the most generous grocer, when he is well aware of the whereabouts of the most delicious apples, and the prettiest flowers, when he is well acquainted with the crankiest spinsters whose easily ruffled dispositions never fail to bring satisfaction to the Junior's jaded spirits when he has made them the butt of some harmless prank? In a real sense the Junior knows his community far better than we, his staid and routine-enslaved teachers, can possibly imagine. The variety of his neighborhood brings freshness, interest, and freedom from monotony to the Junior child. However, the task of the teacher should be to help the Junior to understand its institutions and come to feel himself a vital and contributing part of them.

A second step, and no less important than the first, would require the adults to improve the neighborhood conditions in which the children live. This would involve effective measures:

1. To improve sanitation, to abolish dark, unwholesome, disease- and crime-breeding alleys.

2. To provide proper recreational facilities—well-supervised playgrounds, carefully censored moving pictures free from the suggestive and salacious elements that so often give children their first insight into the thrills of an evil life.

3. To make available children's libraries competently managed by those who understand how to cultivate the reading interests of children.

4. To make the community as safe as possible—free from undue traffic or fire dangers.

5. To help the neighborhood agencies—the homes, schools, churches, parks, modes of transportation, police and fire departments—to understand the children and to sustain a sympathetic and helpful attitude toward and interest in them.

A third step, then, would involve the children in a definitely cooperative relationship with their neighborhood, in which they would be able to assume and discharge their share of the responsibility for making the neighborhood a fit and desirable place in which to live. Neighborhood consciousness may be developed as the children enter into the whole life of the neighborhood and come to feel themselves in tune with it. It should be a part of the program of every school, whether secular or religious, to help the boys and girls to enter into a satisfactory and contributing relationship to the neighborhood in which they live.

The Junior in contact with religion. Religion as a way of living is most comprehensible to Juniors. According to Doctor Whitley,[7] certain of the outstanding features of the Junior age possess sig-

[7] *A Study of the Junior Child*, by Mary Theodora Whitley, p. 149.

nificance for training: (1) the admiration for heroic characters; (2) the willingness to do and dare almost anything, coupled with a restive energy; (3) tender emotion; (4) beginnings of social groupings in which moral lessons of prime importance are being learned, as, for instance, loyalty to the leader and to the group, the necessity of sharing, the value of playing fair; (5) the feeling of responsibility in tracing effects to causes; (6) the readiness with which Juniors may be trained in deeds of service.

Little room is left here for religion in the abstract, for religion in theory. The demand is for ideals and examples of right living made concrete in men and women, in boys and girls whom children can admire and emulate; for opportunities to engage in activities with a distinctly moral, religious, social significance; for the necessity of making choices, seeing the difference between right and wrong, weighing the advantages and disadvantages of possible lines of action in terms of definite and concrete ends sought and means to be employed; for engaging in acts of helpfulness and sharing that will serve not only to benefit others, but will also provide training in sharing and cooperation.

Jesus, the heroic Master, needs to be presented as the ideal of right living. He must be made real, virile, dynamic. He should be presented as someone who actually lived, who had problems to meet in living together with parents and other children, who played, laughed, worked, grew up, faced and conquered temptation, achieved, and still lives to be the great guide and ideal of boys and girls today who are trying to pattern their lives after his.

The home should share its responsibility for the religious training of its children with the church rather than wholly delegate its responsibility to the church. The well-rounded religious development of these children will be seriously handicapped unless both home and church cooperate in this great task. Even though the home may offer no definite instruction in religion, it should provide conditions under which religious ideals and habits begun under the guidance of the church's teachers may take deeper root and bear fruit in acts of right living.

If left with the task of providing definite, so-called formal religious instruction, the church should administer that training on the child's plane, understanding his needs, sensing his problems, and making possible achievements in Christian character development. Boys and girls of Junior age may be won for all time to the church, or they may easily be turned quite irrevocably against it, depending in large measure on how they are nurtured in the religious life under the auspices of the church.

Summary. This is where the Junior child lives—in a world of people, life, action, confined by the limits of certain institutions of home and neighborhood. Much more could be added concerning the Junior's daily life and needs—how he spends his time, what he thinks about, what he needs, how he grows and develops physically and mentally. Many of these factors in the life of Junior boys and girls will stand out clearly, as the work of the Vacation Church School proceeds. The teacher of Juniors must enter into the world of Juniors—live with them, play with them, laugh with them, work with

them—if he would help them to grow into the abundant life, making definite and satisfactory progress in the Christian way.

II. The Aim of Religious Education for Juniors

If religion is a way of life, and if children nine to eleven are capable of living that life, then the aim sought in their religious education should be defined in terms of helping them to discover for themselves and gain skill in pursuing the Christian way of life.

Sources of aim: According to Bobbitt (*How to Make a Curriculum.* Houghton Mifflin Company, publishers), when we have discovered what an individual ought to do and become, then we are able to determine how he should be trained. He further suggests that one desiring to define the aims of education should first of all analyze the *activities* that make up the lives of those to be affected by the educational process, and then determine upon the *abilities* needed by the individuals being educated to pursue those activities satisfactorily. In a real sense a study of the world in which the individual lives, the situations he faces in meeting the demands of his world, constitute at least one source of aim in education.

Another source, as already indicated, is to be found in an analysis of the *abilities* which individuals need in meeting the demands of their world. By abilities are meant the habits or skills, the ideals and motives, the knowledge that combine to give one complete mastery of the situations he meets in his daily life. For example, we have discussed in Section I the home and its demands as

one element of the Junior's world. Now, what *abilities*—what habits, motives, ideals, knowledge—does the Junior boy or girl need to sustain right relations to his home, to be a member of his family in a really Christian sense? What abilities does he need to maintain right community relationships, to meet the demands of his play life on a Christian basis, to live the whole of his life in a Christian way?

Aims that center in conduct. "Our task as educators seeking to build Christian character," says Mr. Shaver, "is to lead the child through a series of such experiences, or to engage in such projects, as will develop in him the attitude, knowledge, and capacity to meet coming life-situations in the spirit and way of Christ."[8] These life-situations are found in the child's own world; they are nothing more than the multiform experiences that make up his daily life. It is the task of religious education so to control and direct those experiences that they may be thoroughly Christian.

Education, whether religious or secular, is tremendously interested in training for efficient and purposeful living, in cultivating habits and skills of living that make for the fullness of life. These habits and skills extend to every phase of life—to the pursuit and maintenance of physical and mental health and fitness, to the purposeful and constructive use of leisure time, to the maintenance of right social relationships in the family, in the neighborhood, in the State, nation, and world, in the cultivation of a personal religious life that

[8] *The Project Principle in Religious Education*, by Edwin L. Shaver, p. 40.

expresses itself in all one's relations to God and to his fellows.

Aims that center in ideals or motives. "If in our teaching of religion we are to aim at a way of living, we must not forget that *motives* are the springs of conduct. No act is performed and no line of behavior followed on the part of any sentient being except as it is caused by some compelling force or consideration. To control action, to direct conduct, therefore, we must be able to command the motives capable of producing the reactions desired. Hence the stimulation, development, and organization of motives are among the great objectives of teaching."[9]

It becomes highly important, therefore, in the religious education of Juniors that the teacher be able to get back of the deed itself to its cause. In helping the Junior to cultivate ways of acting, ways of adjusting himself to the situations of his daily life, the teacher should concern himself primarily with the motives, the springs that lie back of the action. Of what value is mere physical training apart from the reasons for maintaining physical health and efficiency? It is futile to think of training for right living, of developing Christian character without planning in terms of those basic constituents of right living and Christian character —right motives, ideals, action patterns, loyalties, interests.

On the other hand, the motive, the ideal cannot be cultivated in the abstract. Honesty, for example, or courtesy, has no meaning apart from the

[9] *Method in Teaching Religion*, by George Herbert Betts and Marion O. Hawthorne, p. 78.

actual settings in which conduct in keeping with ideals of honesty, or courtesy, or any of the other human virtues, is found. Motive and act are inextricably interwoven. Neither stands alone. Each is dependent on the other. The act must be judged in terms of its "animating disposition," in terms of its cause or motive. The motive, in turn, can be judged only in terms of the response it causes in action. The task of the religious teacher, therefore, is to nurture the springs of action, to cultivate within the learner specific modes of response to specific situations.

Aims that center in the acquisition of knowledge. Knowledge for its own sake has no place in the curriculum of religious education for any age group. It is important that individuals acquire a body of facts with which to think, with which to discover and acquire new facts, with which to build up points of view, concepts to stand for the generalized meanings of experience.

Only that knowledge of *most* worth should be included in the curriculum of religious education, worth determined on the basis of (1) "whether it will stimulate a desire for still further knowledge of the same sort, and (2) whether it will function as a guide to conscience and conduct."[10] In a word, it must be knowledge that will function, that will work, that will bear fruit in the growing experience of the learner.

It is important that Juniors acquire sufficient knowledge to aid them in becoming adjusted to their constantly expanding world—knowledge of the

[10] *Method in Teaching Religion*, by George Herbert Betts and Marion O. Hawthorne, p. 86.

human relationships in which they find themselves, knowledge of social institutions with which they come in contact, knowledge of the world of nature that will make it possible for them to cultivate an appreciation for the beauties and wonders of nature with which they are surrounded; knowledge of God as their loving, sustaining heavenly Father; of Jesus, their Friend and Hero; of other heroes and heroines in the Bible whose lives may furnish examples of and inspiration for right living; knowledge of hymns, pictures, poems which they can understand and through which they may be able to develop and express a more fruitful life.

What would Jesus do? The aim of religious education conceived in terms of training for right living on a Christian plane involves the whole of life. It implies a program of Christian education based on and adapted to the interests, needs, and capacities of the pupils. Achievement in such a program, therefore, can be measured only in terms of the development of Christian character—in the development of thinking, feeling, and acting according to the example and in the spirit of Jesus.

Jesus, his life, character, ideals, teachings, become the animating spirit on the one hand, and the goal on the other. Decisions will need to be made, action determined upon and followed out, life-situations met in terms of what Jesus would do in a similar situation. To be sure, Jesus lived more than nineteen hundred years ago, in an Oriental setting amid Oriental customs vastly different from the setting and manner of our modern life. However, unless we can find in his way of life, ideals and examples of universal value and application,

why continue to promote education in his name? The objective of religious education, and most assuredly the objective of this course, is to make Jesus—his way of life—real and dynamic in the life and character of those boys and girls to be affected by the educative process. He becomes the great Ideal, the supreme action Pattern after which they are to mold and fashion their own conduct.

III. How Juniors Learn Religion

In their religious growth and development children use and are dependent upon the same mental powers and processes that they use in their development along any other line. The learning process in religion is the same as the learning process in any other field of experience: it involves situation, stimuli, association, response. Concepts are formed, habits are cultivated, ideals are stimulated and nurtured, and knowledge is acquired through exactly the same mental processes in religion as in any other phase of human interest and achievement.

Laws of learning. Many factors are involved in effective and fruitful learning. There must be a consideration on the part of teachers of the varying needs and interests of the pupils. Materials and activities used to stimulate and control educative experiences must be suited to the capacities and needs of the pupils. Environing conditions—light, ventilation, freedom from distraction, physical equipment—conducive to learning must be provided.

Within the pupil himself certain *laws* are to be found which condition his achievement. These laws will be discussed here briefly in order that

their relation to how Juniors learn religion may be made clear.[11]

1. *"When mind or organism is ready for a particular activity, the performance of that activity is satisfying and the inhibition of it annoying.*

"Conversely, when mind or organism is not ready for a particular activity the forced performance of it is annoying."

2. *"When a reaction or an experience is accompanied or followed by feelings of agreeableness, or satisfaction, the tendency exists for this reaction or experience to be repeated, and so build itself into behavior and habit.*

"Conversely, when a reaction or experience is accompanied or followed by feelings of disagreeableness, pain or annoyance, the tendency exists for this reaction or experience not to be repeated and so not to build itself into behavior and habit."

3. *"The continued use of a reaction which is accompanied by satisfaction increases the certainty of its recurrence and the skill and ease with which it is performed.*

"Conversely, the disuse of a reaction decreases the certainty of the recurrence and the ease and skill with which it is performed."

In brief, these laws of learning assume, *first*, that when an individual, by training, growth, development, experience on the one hand, and by mental capacity and equipment on the other, is able to engage in and profit from certain activities,

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[11] See *Method in Teaching Religion*, by George Herbert Betts and Marion O. Hawthorne, Chapter V. The laws of learning presented here are quoted from *Method in Teaching Religion*, pp. 109–116. By permission of the publishers, The Abingdon Press, New York.

these activities have educative value; *secondly*, that such activities, when accompanied by pleasure and satisfaction, tend to be repeated and become a permanent part of the individual's action system; *thirdly*, that repetition and frequent recurrence of certain satisfying activities tend to strengthen the certainty of recurrence and ease and skill with which the activities are performed.

If teachers of children would give more serious consideration to these laws in planning for and in carrying out activities that purport to have educational value, the teaching of religion would be vastly more efficient. One could multiply instance after instance where these laws seem to be utterly disregarded in the religious education of Juniors: in the insistence upon a knowledge-centered course of lessons chronologically arranged just because the pupils ought to have a comprehensive grasp of the entire biblical narrative; in the slavish pursuit of memory work for Juniors, *first*, because decades ago someone called the years nine to eleven the "Golden Age" of memory,[12] when one memorizes more readily and with greater satisfaction than in any other period of his life; *secondly*, because pupils need the discipline of memorizing; and, *thirdly*, because, when these boys and girls grow up and can no

[12] Psychologists no longer accept the viewpoint that the years nine to eleven represent the "Golden Age" of memory. The ability to memorize increases through childhood, but in no single period is there a peak or bulge in this ability, as was formerly held. Children are found to differ from adults in their ability to memorize, in that they excel adults in *retentive* memory, whereas adults surpass in *immediate* memory. The memory of children is said to be desultory, whereas the memory of adults is said to be logical, due to the increased powers of association and reasoning found in adults.

longer memorize with ease and satisfaction, they will be glad that they were *made* to memorize when they were children; in the misconception that children can engage in and profit from types of religious experience peculiar to adults; in forcing young children through activities that bring only dissatisfaction and discomfort, such as expecting nine- and ten-year-old children to sit quietly through a two-hour adult worship service, almost no part of which they can understand or participate in.

Teaching and learning must begin where the pupils are, and be suited to their unfolding interests, needs, and capacities. It is the teacher's task to help them discover their own needs and problems, to engage in activities, to find outlets and avenues of expression that will be permanently valuable in cultivating their religious outlook and in developing character.

Problem-solving with Juniors. Until very recently religious instruction has been thought of chiefly in terms of the teacher's *doing something* with or for the pupils, producing an impact on their plastic minds. Teaching thus conceived is apt to consist of a "pouring-in" process, and when the pupils have been able to reproduce what they have received in this manner, reproduce in the words of the teacher or textbook, the teaching has been considered fairly successful.

The question still remains, *How much have the pupils really learned?* To what extent have their native powers to think, to do, to produce, to achieve been stimulated or developed? Does such teaching prepare them to live now, to meet the challenge of their own world, to adjust themselves to the situa-

tions of their daily lives, to solve the problems they face at every turn each day in their contact with their fellows, at home, at school, in the neighborhood, at play, or wherever they may be. Education conceived as "a course in living, not a course in supposed preliminaries to real life,"[13] necessitates a kind of teaching different from "pouring-in," producing an impact. It necessitates a process in which the pupils share, indeed, in which they to a large extent teach themselves.

Religious instruction that is to take into account the needs and problems of the pupils in the midst of their own world must be carried on in such a way that the pupils themselves will profit, will make decisions, outline ways of acting, see relationships, choose the higher good in contrast to the lesser. Mere memorizing or preaching about virtues will never make these virtues attractive and will never insure their development in children.

The most effective and lasting lessons in right living are learned in the midst of living itself, where pupils face and solve to the best of their ability problems in honesty, truth-telling, fair play, and courtesy. It does little good to theorize and moralize about these human virtues in the Sunday-school class, detached from the immediate needs and setting of the problem, unless both teacher and pupils deal with them concretely in terms that can be translated into action.

On one occasion a certain teacher of eleven-year-old girls taught a lesson on honesty. She explained the meaning of this virtue in the abstract, then

[13] Coe, George A., *A Social Theory of Religious Education*, p. 98. Reprinted by permission of Charles Scribner's Sons, publishers.

made it concrete with the story of Jacob, who deceived his father and cheated his brother. The pupils listened with a fair degree of attention, assented to most of what the teacher said, and promised that they would be honest. Strangely enough, Sunday school was hardly dismissed before one member of this very class stole over four dollars from the teacher's purse and another pilfered the collection plate. One cannot refrain from raising the question, To what extent had that lesson been effective in cultivating honesty in these pupils? One is forced to reply, "Not at all."

An investigation of this situation revealed the fact that petty thieving had gone on in that institution for years. Children were in the *habit* of stealing anything and everything that they could carry off undetected. The teachers were well aware of the situation, and most of the pupils knew that the teachers were aware of the situation. In that case, would it not have been better to deal with the *problem*, as a *problem*, *concretely*, *specifically*, *cooperatively*. Honesty in the abstract, embellished by references to remote patriarchs, could never in the wide world help those pupils who had built up a habit of stealing and lying to change in the twinkling of an eye to a mode of thinking and acting exactly opposite.

To revert to the illustration, it is interesting to note how this problem of stealing was handled by those in charge. The children were detected and banished from the church until they became duly penitent. Their parents were told of the incident, and one of the girls at least was severely, almost brutally punished, then imprisoned in a foul cellar

for three days. Did this teach her to be honest? Never. Virtues, the attributes of a Christian character, can never be *pounded* into children, despite the adage, "Spare the rod and spoil the child."

The process of problem-solving involves a consciousness of a problem, or need on the part of pupils, which consciousness may be only vague at the outset. It is the teacher's task to stimulate, to cultivate within his pupils a *problem-attitude* of mind, to get at their needs and help the pupils to define them.

Take the problem of honesty. Imagine a teacher starting out (as many have often been observed): "Our lesson to-day is on honesty. What does it mean to be honest? There is an old saying, 'Honesty is the best policy.' What does that mean? Now, children, we must always be honest, for if we are not honest, we will be very unhappy. I am going to tell you a story about a boy who was very dishonest. His name was Jacob," etc., etc. Conclusion: "What saying did we repeat at the beginning of the lesson, *altogether:* 'Honesty is the best policy.' Now let us always remember to be honest."

It goes without saying that such a lesson can never get very close to where the children live. It has not made them think. It has not made them see the problem of honesty as their very own. It will have little or no influence upon their own dealings with each other where honesty is required.

Begin with a concrete situation. Here is an instance of stealing in the church, of cheating in an examination, of telling the truth even when it hurts, of keeping a found article even when the

owner is known. Work from the concrete situation to its concrete solution. Avoid analytical discussions of this or that virtue, and theoretical reasons why this or that line of action is preferable. Keep the problem always in the concrete, and help the pupils to discover concrete data to throw light on the problems, so that their conclusions may lead to actual outcomes in daily living. Help the pupils to see virtues in action, in the concrete, as stories embodying these virtues are told. Give them opportunities through dramatization, service activities and various other projects to see the desirability of cultivating within themselves the fundamental Christian virtues.

PART II

CONDUCTING THE DAILY PROGRAM

CONDUCTING THE DAILY PROGRAM

I. Introduction

Aim of the course. As previously stated, the purpose sought in the present course for Juniors in the Vacation Church School is to help the boys and girls, nine to eleven, who will share in this program, to establish a growing personal relationship with Jesus as the working ideal of their lives and the guide for their daily conduct. The pursuit of these lessons should help the pupils to meet successfully the perplexing problems that arise in their relation to their world in terms of their highest comprehension of "What would Jesus do?"

Method of procedure. The basis for the course is to be found in the situations that go to make up the normal life of Juniors in their home, neighborhood, and world relationships. The activities for each day's program will be related to the needs and problems of the pupils' daily lives.

The programs presented in this course do not represent one complete, unitary project, but, rather, a series of projects within one larger, more comprehensive problem. For example, the first five sessions are related specifically to the Junior's home relationships, the next ten to his community interests, the next five to a consideration of the more definitely religious and the last five to the Junior's world outlook. Through training in worship, discussion, story-telling, dramatization, and handicrafts, it is to be hoped that the pupils may be led

into definitely educative experiences in discovering the Christian way of life.

The daily program. The present program for Juniors in the Vacation Church School presupposes a five-weeks' session, the school meeting for five sessions each week. Each session is from two and a half to three hours each day, which makes not only possible but desirable the introduction of a variety of activities in each day's program, all of which are a definite and an integral part of the program as a whole. The parts of the program are as follows:

1. *Assembly Period* (10–15 minutes), for the purpose of bringing the group together through the use of one or two songs and a prayer, and providing a definite period for announcements pertaining to the work of the school.

2. *Discussion Period* (40–45 minutes), providing a definite opportunity for the consideration of the central problem of the day, for the study of biblical material in relation to the problem, and for the carrying out of notebook work.

3. *Worship Period* (20–25 minutes), for worship activities through hymns, prayer, Scripture and story that will serve to crystallize conclusions reached in the *Discussion Period,* and to prepare for what is to follow.

4. *Project Period* (45–50 minutes), in which the pupils engage in activities that will express and vitalize the ideals created through the other phases of the program, making use of dramatics, handicrafts, and so forth.

5. *Game Period* (30–40 minutes), for organized and supervised play.

6. *Worship Training Period* (20–30 minutes), to be held at least once a week for the purpose of teaching new hymns, or Scripture passages, and other materials that are to be included in the program. Whenever this period is utilized it will be necessary either to shorten the other regular periods or to extend the work of the morning for a longer time. The latter plan is suggested as preferable to the former.

The staff. It is highly important that the teaching force to whom is intrusted the religious instruction of Juniors be thoroughly qualified through training and experience to perform their respective tasks efficiently. Two suggested modes of procedure are offered here in regard to the number needed and functions of teachers, as follows:

1. *For the small departments*, numbering thirty pupils or less. The minimum staff requirements for such a group are a leader and a pianist.

It will be the leader's task to

(1) Assume responsibility for planning and carrying out each phase of the daily program.

(2) Enroll and classify the pupils according to their age and major interests, especially in the *Project* and *Game Periods*.

(3) Order, distribute, and conserve all materials needed in the various activities.

(4) Maintain active, cooperative relations with the homes from which the pupils come, in order that the parents may realize the importance of having their boys and girls attend regularly and punctually.

(5) Secure the cooperation of the pianist in the making and carrying out of all plans for the work

of the department in order that efficiency and good will may prevail.

(6) Cooperate with the pastor, the director of the school, the heads of other departments, and all others concerned, that the work of the school may be highly efficient, and profitable to the pupils and to the community.

It will be the pianist's task to

(1) Be prepared to furnish all musical accompaniments required for each phase of the program, realizing that the care and skill with which he makes his contribution can either make or mar any activity where music is required.

(2) Serve in any other capacity designated by the leader; for example, by

a. Acting as secretary.

b. Sharing responsibility for caring for supplies.

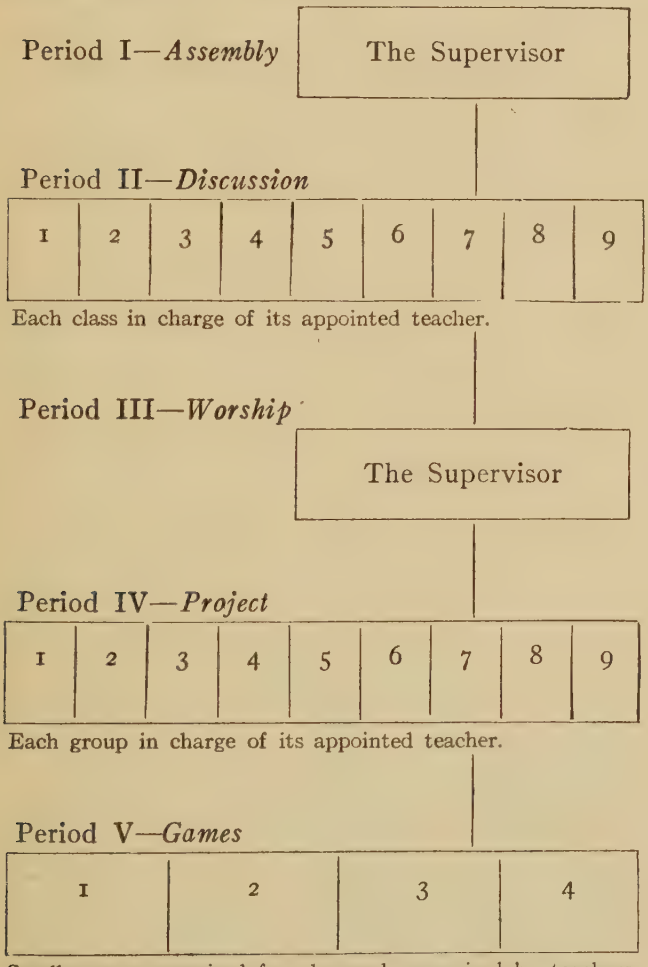
c. Assisting in planning and executing activities in the *Project Period.*

d. Assisting in the direction of games and in the conducting of observation trips and outings.

(3) Be prompt and regular in attendance.

2. *For the department,* numbering thirty or more. The number of pupils enrolled in the department determines to a large extent the number of teachers required. When a staff of teachers is needed, the leader assumes the rôle of supervisor. It will be necessary to classify the pupils according to their interests, age, and achievements, and to conduct all activities with the exception of the *Assembly* and *Worship Periods* with small groups of from fifteen to twenty children each. Each of these groups should be under the direct charge of a regular teacher. The *Assembly Period* and the *Worship*

Period should be conducted by the supervisor, all the children meeting together. Such a plan may be illustrated by the following diagram:


Period I—*Assembly*
The Supervisor
Period II—*Discussion*
1 2 3 4 5 6 7 8 9
Each class in charge of its appointed teacher.
Period III—*Worship*
The Supervisor
Period IV—*Project*
1 2 3 4 5 6 7 8 9
Each group in charge of its appointed teacher.
Period V—*Games*
1 2 3 4
Small groups organized for play and supervised by teachers.

The supervisor should always be in charge of the worship-training period, whenever the whole group meets together for the purpose of learning new material for use in worship.

One of the most important members of the staff is the pianist, who has the power either to make or ruin those activities in the program where music is required. A man or woman should be selected for this post who understands music and its function in the religious education of boys and girls, who can sense the appropriateness of various types of music called for in the various parts of the program, who is sufficiently versatile to play equally well for the *Worship Period* and for the *Game Period*, who is able through skillful performance to secure desired responses from the children in song, in quiet meditation, in games, or in rhythm.

It may be desirable, as it has proved in some schools, to have one general supervisor for the department as a whole, and special supervisors for the various activities of the program; for example, supervisors of music, dramatics, handwork, projects, games, worship, and so forth. It is suggested here, however, that in the majority of schools distinct educational and administrative advantages are to be found in a less complicated staff: one general supervisor in charge of all activities, and teachers especially trained to help carry them out.

The efficiency of the program will be made doubly certain if each member of the staff has definitely in mind what he personally is expected to contribute to the working out of the program and then is trained to make that contribution. It is of primary importance that all engaged in the Vacation

Church School consider the project as a cooperative enterprise, in which all the teachers, the pupils, the supervisor, the pastor, and the committee in charge share.

One of the first steps in launching the school would be for the staff to meet together and discuss plans and to decide upon procedure. At this time their duties would be discussed, and each teacher and worker could immediately begin to prepare for his work. Throughout the course of the school it will be necessary to have frequent and well-planned staff conferences for the discussion of problems and for the projection of new plans.

It hardly would be possible for one to outline in minute detail a course for the Junior Department of the Vacation Church School. The material presented here seeks, *first*, to acquaint those in charge of the work with certain materials, points of view and technics that may prove valuable in teaching Juniors religion. In the succeeding sections of Part II how to conduct the various parts of the daily program will be discussed.

II. Assembly Period

Its purpose. The purpose of the *Assembly Period* is twofold: (1) To unify and socialize the group in preparation for the day's work, and (2) to attend to certain important administrative matters, such as making the daily announcements, and in smaller departments, taking the roll.[1] Care must be exercised that this period may actually accomplish its purpose rather than prove a waste of time or a

[1] For large departments, it is suggested that the roll be taken by classes, preferably at the beginning of the *Discussion Period*.

cloak to cover up late-comers, both teachers and pupils.

Conducting the Assembly Period. The *Assembly Period* should always begin promptly at the time appointed for the opening of the school. Both teachers and pupils should be in their places ready to participate in the day's activities.

Throughout the twenty-five programs presented in this course very little variety is introduced in the materials or method used in the *Assembly Period*, and no attempt is made in this activity to anticipate the theme for the day. The following program, with variation in hymns suggested, may be used throughout:

1. Musical prelude.
2. Hymn, patriotic in nature.
3. Salute to the American flag, or to the Christian flag.
4. Hymn, patriotic in nature.
5. The Lord's Prayer recited in unison.
6. Announcements for the day.

Only those announcements should be made that will contribute definitely to the work of the school. They should be read, explained briefly, and then placed upon the bulletin board, where pupils desiring further information concerning the matter announced may be directed.

Following the *Assembly Period* the pupils may adjourn to their groups for the *Discussion Period.* Avoid all unnecessary commotion in shifting from one part of the program to another. Shifting is desirable, however, as it affords physical relaxation, a change in activity, and a variety in the program.

III. Discussion Period

Its purpose. The *Discussion Period* as provided for in the twenty-five daily programs of this course seeks deliberately to get away from the rather venerable and hackneyed types of classroom procedure in which the teacher has attempted through drill, story-telling, and material-teacher-centered activities "to impress" some important lesson on the plastic minds of the pupils. Throughout the discussions here provided a definite attempt is made to encourage the pupils to discover problems, to think, to study, to investigate, to arrive at conclusions, to decide on modes of procedure and to get actual practice in right living.

This period, therefore, is considered of primary importance in realizing the objective of the course as a whole, namely, to help the pupils to find an answer to the question, "What would Jesus do?" and then to act in like manner.

Planning the discussion. In view of the purpose of the discussion, the plan and procedure employed to carry it out must necessarily be flexible, adaptable, free from rigid formality and preconceived, already digested (on the teacher's part) conclusions. If the purpose of the discussion "is to afford opportunity for frank and full consideration of some question of mutual and vital concern to the members of the group, with the hope of reaching a solution through cooperative thinking,"[2] a primary factor in planning for the discussion is some means by which the pupils may be led to sense a problem-situation, and to define out of that

[2] *The Why and How of Group Discussion*, by Harrison S. Elliott, p. 1. Reprinted by permission of Association Press, publishers.

situation a problem of common interest and concern.

When this has been accomplished a second factor would be to introduce data in terms of recorded experience (as from the Bible, biography, history, nature), and first-hand personal observation to throw light on the common problem and point the way to tentative solutions and ultimately to a final solution. Care must be taken to introduce only that data relevant to the problem, and in keeping with the pupils' understanding and experience. All data used in the discussion, especially where Juniors participate, must be presented in the concrete, due to the pupils' natural limitations in thinking in analytical, abstract terms.

The solutions, hypothetical at first, must be considered first of all from the angle of whether or not they will *work* in actual experience. Their probable outcomes must be considered and weighed, so that *the solution* most likely to work in actual life-situations may be determined and further discussed in relation to its immediate application. When the final solution to the problem has been decided upon by the group, they must face the further question of how they can begin at once to put it into practice. At this point caution must be exercised to see that actual results or outlets in conduct are provided for and achieved, else the discussion will have failed to accomplish its major purpose.

In conclusion, then, the plan for any discussion must necessarily follow rather clearly defined steps:

1. The discovery and definition by the pupils of a problem or need common to the group on which their cooperative thinking may throw some light.

2. The gathering of data in terms of recorded experience, or first-hand personal observation to apply to the problem for the purpose of setting up hypothetical solutions.

3. Hypothetical solutions which will need to be considered, tested, weighed, accepted or rejected, according to whether or not they may be counted on to meet successfully the problem under consideration in its actual life situation.

4. The final solution agreed upon by the group in the light of available facts to be the most satisfactory solution to the common problems, necessitating definite proposals as to how it may be put to work in conduct itself.

Conducting the discussion. It is one thing to make a plan, quite another to make it work. The teacher, using the material presented in this course, should not, however, be a slave to the plans suggested. A cut-and-dried, already-solved problem-situation made the subject of a discussion can at best afford nothing more than an opportunity for a "talk fest" on the part of the pupils, or a lecture on the part of the teacher, artificial, uninteresting, and valueless from the educative point of view. Suggestions are offered here that may prove helpful in centering and keeping the discussion within the range of the pupils' interests and needs:

1. *Carrying out the plan.* An example from one of the daily programs may serve best to illustrate how the plan for the discussion may be carried out.

In the lessons of the first week, problems of adjustment to home situations are considered, with a view to helping the pupils to become more efficient in the maintenance of home relations on a Christian

basis. To this end each of the lessons contributes. Note Lesson IV, "How Much Do I Get?" To accomplish the purpose of this lesson it will be necessary for the teacher at the very beginning of the *Discussion Period* to use some means to help the pupils to sense a problem in Christian living in their desire to receive actual cash remuneration for home tasks, errands, etc. In this connection it is suggested that the pupils read silently the story "How Much Do I Get?" (*The Pupil's Book*, p. 20), and then discuss concretely certain questions growing out of the story. It is to be hoped that by the time this has been done, the *problem* has been sufficiently defined to cause the pupils to be able to think together constructively and from a Christian standpoint about the justification of their expectations for financial reward for service rendered in their home, in view of all they receive from their parents.

If the teacher has been skillful in asking the questions, and in guiding the pupil's thought, they ought to be able to come to some such *hypothetical solution* to the problem as the following:

Rather than to collect money from our parents for running errands, washing dishes, and so forth, ought we not to try to discover ways in which to show our love and gratitude to them for all they do for us?

From this point the discussion turns on concrete ways of expressing to parents, and others, gratitude for all they do for us. Note the materials presented, the questions raised in order to help the pupils to discover ways in which they may express their gratitude to their parents, concluding with important notebook work and the poem by Joy

Allison, "Which Loved Best?" (*Pupil's Book*, p. 24).

To be sure, not all discussions provided for in the twenty-five daily programs will duplicate the mode of procedure here described. Frequently stories designed to make a problem concrete will be introduced, and in practically every lesson material dealing with Jesus' life, teaching or ministry is cited for use, so that the pupil may get first-hand knowledge of how to meet life-situations in his own day.

2. *Securing pupil participation.* A discussion with educative value is never a haphazard, poorly directed "talk fest," nor is it an argument, nor, much less, a one-sided lecture or sermonette from the teacher. It is a cooperative enterprise in which all the members of the group share and participate. The leader or teacher should never dominate; he should always lead, so that the pupils may feel that it is *their* problem that is being discussed, and that *they* have a right to a part in the discussion.

Never should the discussion assume the nature of a drill nor a catechetical inquisition. It should be characterized at all times by wholesome attitudes of good will, give-and-take, and serious effort. Various members of the group may be called upon to make special contributions, by way of looking up certain materials, gathering needed facts, investigating and reporting on definite problems. A tendency is sometimes observed among Juniors for one or two, or at least a small and influential group, to assume undue leadership, to talk too much, to be so much in evidence, that others less self-sufficient and aggressive may not have a chance to share in the

discussion. This situation should not be ignored by the teacher. While making every effort to conserve the good intentions and fine spirit of the *monopolists*, he must seek diligently to bring the less aggressive into line, so that they may feel themselves a part of the group.

3. *Asking questions.* The skillful use of questions in the discussion has much to do with its success. In his monograph, *The Why and How of Group Discussion*, by Harrison S. Elliott,[3] four distinct types of questions are considered as having a place in the discussion; namely, the *problem* question to open the *discussion* question, the *solution* question to introduce the material that is presented to throw light on the problem, the *conclusion* question for the purpose of gathering up the loose ends and bringing the discussion to a final conclusion, the *action* question which seeks to discover how the conclusion is to be carried into action.

Among the principles of good questioning as applied to the use of questions in the discussion would certainly be found the following:

1. Only questions bearing directly on the problem under consideration should be introduced in the discussion, to avoid any tendency toward losing the thread of the discussion by introducing irrelevant issues.

2. No set order should be followed in asking the questions, either in securing the participation of pupils, or in adhering slavishly to any definite outline of procedure, to insure the maximum of freshness, spontaniety, and interest in the discussion.

[3] Pages 54, 55.

3. All questions used in the discussion should possess coherence and unity, each succeeding question serving to define the problem more clearly for the pupils and point the way more definitely to its solution.

4. Questions must be clear and definite, so that their exact meanings and implication may be clear and free from ambiguity.

5. No hint of the answer should be injected into the question as it is asked, to make sure the maximum stimulation of thought and interest.

6. Questions, as a rule, should first be addressed to the group as a whole, so that all may have an opportunity to think about them, before an individual is called upon to answer them.

7. For the most part, questions, except questions of absolute fact requiring only a "yes-or-no" answer, should be avoided, except where such questions are followed by others that probe more deeply into the reasons for the answer.

8. As a rule, the teacher should avoid repeating the pupils' answers, for this custom tends to break down interest on the part of the pupils in the contributions of each other and lessens the morale of the discussion.

4. *Using the blackboard.* A blackboard is an indispensable aid to the effectiveness of the discussion. It serves as a means of visualizing the problem in writing, in making tentative conclusions concrete, in checking modes of procedure, in drawing illustrations, in making summaries.

The teacher should seek to acquire skill in using the blackboard, not merely for making unintelligible scribbles throughout the course of a discussion,

but actually as a means of tracing through, step by step, progress made, difficulties felt, solutions reached throughout the course of a discussion.

5. *Making use of notebooks.* *The Pupil's Book* is included in the Junior course for the Vacation Church School as a definite means to be employed in helping the pupils to derive the most benefit from the lessons pursued. With each of the twenty-five daily programs suggestions are given for notebook work. These should be followed closely.

IV. Worship Period

Its purpose. *Worship Period,* coming as it does at the conclusion of the *Discussion Period,* has the distinct purpose of clinching and crystallizing the values generated and realized in the pupils' consideration of some definite life interest or problem. As it attempts to do this, the *Worship Period* should seek also to prepare the pupils, to provide the motivation, for their whole-hearted participation in the *Project Period* to follow. In a word, the *Worship Period* is the heart and center of the program as it helps to cultivate within the pupils a deepening sense of their relation to God on the one hand, and to their fellows on the other. It is that phase of their religious experience in which they are led to enter into such vital and meaningful relations with God, that they may be enlisted in cooperation with him in his work in the world.

Materials for worship. The purpose of the *Worship Period* can be accomplished only through the skillful selection and use of materials suited, on the one hand, to the needs and problems of the pupils, and, on the other, to the demands of the setting in

which these materials are to be used. Chief among the worship materials used in the present course for the Vacation Church School are music, both vocal and instrumental, prayer, Scripture passages and stories with occasional selections from poetry.

1. *Music and its uses.* Instrumental selections, hymns and chants or responses comprise the chief types of music to be used in the twenty-five daily programs of the present course.

No single part of the worship program will make a greater impression upon or contribution to the growing character of the pupils than will the music. Music nurtures and feeds the very soul life of an individual, and for that reason only that music which we desire to make a permanent part of the pupils' religious life should be included in his worship training.

The instrumental selections, preludes and postludes used in a worship service should be chosen with special reference to the pupils' ability to understand and interpret them on the one hand, and their maximum contribution to the worship program on the other. The *prelude*, for example, should be a *call* to worship; it should be of such a melodious, restful, quieting nature as to induce the atmosphere and spirit of worship. Let the pupils feel through its influence that they are entering into a *place of worship* rather than into a gymnasium for setting-up exercises. This being the case, marches for preludes should be avoided, permitting only the use of such selections as may be considered worshipful in character and function.

The *postlude*, on the other hand, has the function of conserving all the fine values created in the

worship service. It should never degenerate into a mere march to accompany the pupils' withdrawal from the place of worship, but should serve to help the pupils realize more fully the real meaning of the service through which they have passed, as it seeks to clinch and interpret the spirit of that service.

As far as possible the preludes and postludes for the worship services in the twenty-five daily programs have been chosen to fit the theme for the day. As they are played skillfully they ought to perform their full function in the *Worship Period.*

All the hymns, chants, and responses suggested in connection with the worship services for the twenty-five daily programs are to be found in the *Hymnal for American Youth.*[4] Chants and responses are used in each service as the *call to worship* and as the *offering prayer.*

The offering response used in the worship services may be found on page No. 33 in the *Hymnal for American Youth,*[5] as follows:

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

In order that through the singing of hymns the pupils may be led into meaningful worship experiences, the hymns have been selected with the following facts in mind:

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[4] Compiled and edited by H. Augustine Smith, and published by the Century Co., New York.

[5] *Page No.* refers to page citations in the back of the *Hymnal.* These, or equally suitable, hymns and services may also be found in other hymnals.

(1) Suitability of both words and music to the interests, needs, and capacities of the pupils.

(2) Adaptability of the hymns, both words and music, to the demands of themes, and the occasion in which the hymns are used.

Concepts of God, the future life, human relationships, and other theological matters considered difficult, if not impossible, for the pupils to grasp and appreciate have been avoided in the hymns chosen. The hymns suggested for use in the worship services seek to make religious truth concrete and vivid rather than to present these same truths in analytical or abstract terms. As the children are taught to sing the hymns found in the worship services it is to be hoped that they will find in them definite suggestions as to how they may live more effectively a Christlike life.

Both leader and pianist will need to cooperate in making the use of music most highly effective in the worship services. When the leader announces the hymn, with name and number, let the pianist play its air through once. Then the leader should give definite directions to the pupils as to whether they shall stand or remain seated for the singing. Avoid any semblance of the mechanical at this point, but at the same time secure unity in action from the pupils rather than confusion, especially if they are to stand while singing.

Observe good and regular tempo in the singing of each hymn. Avoid all evidences of the cheap and crude practices sometimes associated with Vacation School singing, such as singing verses and choruses antiphonally, or letting the boys whistle, while the girls hum the air, or hand-clapping, and so forth.

To be sure, these activities lend enthusiasm and a degree of "pep" to the singing, but usually do so at the expense of time and vital worship. None of the hymns suggested in the twenty-five worship programs lends itself to this kind of treatment. Conclude each hymn with the *Amen*, carefully practiced and sung.

Children need to be *taught* to worship through hymns. It is not to be assumed that they will be able to understand and make effective use of any hymn without first making a definite study of that hymn—its background, phraseology, meaning, message, and the relation of these to the pupils' life and needs. Such hymn study should take place in the *Worship Training Period*. The following suggestions are offered here as guides in the study of hymns:

(1) The leader, teachers, and pianist should be thoroughly familiar with the hymn, both words and music, and its relation to the worship training of the pupils.

(2) Announce the name and number of the new hymn.

(3) Present interesting facts about it—how it came to be written, ways in which it has been used, reasons why it is especially suitable for use in the Vacation Church School.

(4) Ask the pupils to read it through silently, verse by verse.

(5) Direct their study of its content and meaning. Help them to pronounce and understand new and difficult words, and to consider outstanding phrases in each verse so that their meanings may be made clear. Help the pupils to sense the truths of the

hymn, to grasp its message, and to relate it to their own needs and problems.

(6) Ask the pupils to read the first stanza through aloud, observing proper pronunciation and intonation.

(7) Let the pianist play the air through carefully, the pupils being urged to match the words to the music silently as the pianist plays.

(8) Let all join in singing the first stanza. Practice difficult phrases and measures. Emphasize the proper tempo, and seek to develop the right interpretation of the musical setting as the words are sung.

(9) Direct the study of each stanza as carefully as the first. If desirable, ask the pupils to memorize the hymns.

(10) Continue the use of hymns thus studied, throughout the summer session, in order that their meanings may be constantly growing.

2. *Prayer in the worship service.* One of the most important factors in the religious development of Juniors is their training in prayer. It is impossible for them to cultivate a lasting interest in or need for prayer unless they are definitely and wisely taught from the very beginning of their religious training how to pray. This involves at least the following elements:

(1) *A growing and personal relationship with God, as the loving, forgiving, heavenly Father who shares with them the good things of his world, and who desires their cooperation in his continuous enterprise of creating a better world.* One prays always in terms of his idea of God. When children are taught to think of God as a vengeful, capricious, arbitrary

tyrant and only remotely interested in their welfare, their prayers are for the kind of goods which that kind of God can dispense. When children are taught to think of God as a sort of deified Santa Claus, their prayers are in terms of the kind of goods which *that* kind of God can dispense. If, on the other hand, they have from earliest childhood been led into close and harmonious relationship with God, who is presented to them as their loving, protecting, sharing, helping, heavenly Father, they are able to pray to that kind of God in terms that become increasingly rich and meaningful, as life unfolds. Prayers, then, are for better understanding of and closer relationship with a God that children can come to know and love, and with whom they can cooperate in building a better world.

(2) *An enlarging sense of one's relation to God's world of nature and people, with whom it is the pupils' obligation to seek satisfactory adjustment.* Through proper training in prayer boys and girls may be led to establish right relations with their world, to see it in its religious perspective. Apropos of this Coe says: "Where shall the child find the Father? Wherever the child's desires go out after the things that the Father loves, that is, the persons who are the supreme objects of divine solicitude."[6] Again: "We love God only when we take his point of view, and we can take his point of view only through some experience of our own in which we actually exercise a godlike interest in another."[7] Through prayer, then, boys and girls may be led to realize

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[6] Coe, George A., *A Social Theory of Religious Education*, p. 73. Reprinted by permission of Charles Scribner's Sons, publishers.

[7] *Ibid.*, page 143.

their relationship to their world of nature and folk.

(3) *An increased knowledge on the part of the pupils of WHY and FOR WHAT they should pray, in order that the perplexing problems of "unanswered prayer" may be avoided during adolescence and adulthood.* When children and youth are led into an increasingly fruitful *knowledge* of God and their world, prayer as an element in their religious life assumes the function of helping these boys and girls to maintain *adjustment* with God and their world. Teachers of children make a serious mistake when they encourage their pupils to pray for anything and everything. The disappointments resulting from such a practice are apt to lead into a complete disavowal of prayer as a religious service when the adolescent's childish notions of prayer begin to clash with his newly discovered rational approach to the universe.

Someone has suggested that the problem of unanswered prayer in adolescence and adulthood is not a matter of God's willingness to adjust the laws of his universe to meet the needs of individual worshipers, but, rather, the failure on the part of worshipers to discover and to adjust themselves properly to those laws. The seeds of this difficulty are planted in the plastic years of childhood. Therefore it is of paramount importance that early in their religious training children be taught to think of and practice prayer as a means of discovering God and of relating themselves to him and his plan, rather than as a mode of approach to a God, like Santa Claus, on whom they may call for all manner of material goods, whether these goods are eventually forthcoming or not.

God is tremendously interested in his children, and through the working out of his plan has endowed them with powers of insight and achievement that should make it possible for these individuals to work in harmony with him and his world, rather than in opposition. The prayer-training of Juniors, then, needs to place special emphasis upon the spiritual values of prayer, the cultivation of those qualities of life—such as reverence, good will, loyalty, generosity, tolerance, expectancy—that will help these boys and girls to live their daily lives efficiently.

In this connection must also be urged the importance of *acts* as an outgrowth of prayer, for the one who prays must realize the necessity of his exerting every effort with the help of God to answer his prayer. For example, it is easy to imagine a group of children praying: "Our heavenly Father, we thank thee for our parents. Help us to show our thankfulness." How valueless is such a prayer unless it is followed by *definite acts* which reveal the worshipers' gratitude toward their parents?

(4) *The development of skill in the formulation and expression of prayers involving the manner in which God should be addressed, the object of the prayer stated, words and phrases utilized.* Teachers of Juniors differ widely on these various points, but all agree that prayers for Juniors should be simple, brief, free from complexity, and phrased in language which is clear and understandable to children. It is suggested here that a salutation that incorporates the idea of God as Father is entirely proper, and, in fact, in services where a Leader's Prayer is offered,

it is to be noted that such expressions as "Our heavenly Father," and "Our Father" are most frequently used.

Without doubt, children encounter difficulty in understanding and using the polite pronouns, such as *thee* and *thou*, and verb forms, such as *knoweth*, *didst*, and so forth. Many leaders of children advocate the use of the more familiar pronouns, *you* and *your*, in addressing God, and the verb forms found in our usual speech, especially in teaching very young children to pray. It is thought here, however, that Juniors may well cultivate the more polite language usages in their prayers. It should be a part of their training in prayer, to help them acquire skill in this direction.

One would hardly gainsay the value of spontaneity and naturalness in prayer. However, it must not be assumed by any teacher of children that children do not need help in defining and making their needs and desires intelligible. For example, as a part of a lesson dealing primarily with the problem of truth-telling, the leader might desire to make use of prayer. He might proceed somewhat as follows:

"We have been talking about lying—the reasons why we lie, the reasons why we shouldn't lie. We have heard a story about a boy who had a hard time getting out of a lie. Do you think it would help us to sit quietly and think about the lies we tell, and then ask God to help us to tell the truth, even though it may hurt us at that time? Just what shall we ask God to help us do?" (If these suggestions coming from the pupils are concrete, and the leader should help the pupils to think con-

cretely, this type of introduction to prayer ought to be exceedingly fruitful.)

(5) *Practice in formulating prayers that may be presented publicly.* It is exceedingly unjust to call upon Junior children to pray aloud in public without previous warning or training. Such attempts at prayer are usually accompanied by painful embarrassment, incoherent and meaningless statements, and giggling or laughing (which are only a cloak to cover confusion). Many teachers of Juniors agree that during the period of extreme self-consciousness found in later childhood and early adolescence these children should never be expected to make any kind of public prayer. It is suggested here that while such a view is to a large extent justified on the basis of the laws of learning (see page 23), training Juniors in prayer involves *practice* in prayer of a satisfying and *pleasurable* sort.

By this is meant that during these years of later childhood pupils need help in understanding on their own plane the meaning of prayer, why they should pray, and how they may gain help from and skill in prayer. It is to be noted that Lessons XVI to XX deal primarily with this phase of the Juniors' religious training. There will be found concrete and definite suggestions for the study of prayer as a part of the Junior's religious life, suggestive as to the kinds of prayers best suited to Juniors, how to enter into prayer, when to pray and how to make prayer fruitful in the pupils' daily lives.

When the pupils have acquired an understanding of the meaning of prayer and skill in its use, they ought to be given opportunities to offer prayers

aloud in worship services—prayers that they have written, prayers from the Bible, within the range of their understanding, or prayers written by others, such as those found in the Worship Services in the *Hymnal for American Youth.*

Prayers offered by the leader should be adapted to the needs of the pupils, and should be so phrased and offered as to minister vitally to those needs. It would be extremely unfortunate for the leader to follow slavishly, even to the point of reading the prayers suggested at the end of the story in the worship service. These prayers are merely guides to the leader, and should be used as such.

3. *Stories and their use in the worship service.* The story as a means of religious teaching has the power to quicken imagination, to enliven interest, to create new impressions, to make truth vivid and concrete, to make virtues real and desirable. Through the medium of a story boys and girls may be led into new experiences, into new contacts with life, with new approaches to God and their fellows, that will add vitally to their religious development. In the worship service the story has just this power. The stories suggested for use in the twenty-five worship services included in the Daily Program have been chosen specifically for their fitness to meet the needs and interests of the pupils on the one hand, and to stimulate, nurture, and promote their religious growth on the other.

One who would be an effective teacher of children nine to eleven must know *how* to tell stories. Such training involves a mastery of the principles of story-telling, and abundant practice in the application of these principles. It is advised here that teachers of

the present course consult the following sources for help in learning to tell stories:

Religious Education Through Story-telling, by Catherine D. Cather, The Abingdon Press, New York, 1925, Chapters III, IV, VI, VII, IX and XI.

Method in Teaching Religion, by George Herbert Betts and Marion O. Hawthorne, The Abingdon Press, New York, 1925, Chapter XIII.

The Use of the Story in Religious Education, by Margaret W. Eggleston, George H. Doran Company, New York, 1922.

4. *Scripture in the worship service.* It is desirable that Juniors cultivate an interest in and come to appreciate biblical gems that are within the range of their understanding. It will be noted that biblical passages are cited for use in practically every one of the twenty-five worship services. In many cases these are passages that have been studied in the *Discussion Period.* It is to be hoped that the devotional use of this material may enhance its value in the religious experience of the pupils.

It is suggested that various means be employed to present the biblical material in the worship service, such as unison readings; responsive reading between the leader and the group, between various classes, between boys and girls; passages recited from memory by individuals, by classes, or by the department as a whole. Before any passage is used in the worship service it should be thoroughly studied in order that its meaning may be made clear to the pupils, and in order that difficult words and phrases may be explained. Practice in oral reading should also be provided in the *Worship Training Period*, in order that passages in the

worship service may be read well in the worship service.

5. *The offering as a part of the worship service.* An important factor in the religious instruction of childhood and youth is training in giving, which expresses itself in the offering the pupils bring to the various activities of the Church school (Sunday, Vacation, or Week-day school). When the offering becomes a part of the worship service, its value and meaning are enriched and magnified in the thinking of the pupils.

Lying back of the offering as a part of the *Worship Period*, however, there must be training in giving, involving discussion as to reasons why money should be given, the amount to be brought each day, and how it shall be spent. In connection with the activities carried on in the *Discussion Period* such training may be afforded. As the children bring their gifts to the *Worship Period* their act of giving should constitute an act of worship.

In each of the twenty-five worship services provided here the offering is made a definite part of the service. It is hoped that the leader and his assistants will cooperate to make this feature of the service as meaningful as possible. Various devices may be employed for receiving the offering as follows:

(1) In the smaller departments it might be well occasionally to let the pupils march in orderly fashion to the leader's desk and there deposit their offering. The marching may be accompanied by an appropriate processional hymn, suited to the theme and to the occasion, and may culminate in a prayer, sung by the group or offered by the leader.

(2) Let two boys and two girls, or one boy and one girl—as the size of the department warrants—act as ushers, and receive the offering in baskets provided for that purpose. When they have gone through the entire group, they might return to the leader's desk, and the department might stand and sing some such *Response* as is found on page 33 in the *Hymnal for American Youth.*

(3) The offering may be taken by classes in the *Discussion Period.* The various groups may designate one of their members to carry the envelope or basket to the leader's desk at the time of the offering in the *Worship Period.* As these class representatives go to the leader's desk the department might stand and sing the *Response* (see page 33, *Hymnal for American Youth*).

Principles governing the Worship Period. In order to make the *Worship Period* an effective part of the *Daily Program,* and a vital force in the lives of the pupils, the leader will need to observe certain basic rules or principles which are suggested here, as follows:

1. The leader of worship should seek to cultivate within himself an understanding of and skill in worship, *first,* as a source of inspiration and guidance in his own religious life, and, *secondly,* in order that he may more intelligently lead the boys and girls into fruitful worship experiences. This includes a study of the nature of worship and its function in the religious development of childhood and youth, materials of worship and their use, and how to plan and conduct effective services of worship.

2. Each service should be built around a definite

theme derived from the pupils' own life needs and problems, all the materials and activities contributing to enrich and make concrete the theme of the service. This principle has been observed in planning the worship services found in the twenty-five *Daily Programs* offered here. Whenever substitutions of material are made, these should always be selected in harmony with the theme.

3. Every available means should be utilized to cultivate an atmosphere of worship. Leader, assistants, and pupils should cooperate to avoid noise, the introduction of irrelevant details, distractions, and interruptions. When all participants come to understand the meaning of worship and to enjoy the worship services, the spirit of worship may be generated with comparative ease.

4. Necessary physical equipment should be provided and should be properly arranged, such as chairs for the pupils, the leader's desk, a piano, songbooks, and Bibles. Orderliness, neatness, and cleanliness in the place of worship are distinct aids to effective worship.

V. Project Period

The purpose. The provision for a *Project Period* as a part of the *Daily Program* of the Vacation Church School grows out of the fact that boys and girls learn by doing, that education to be most highly effective must consist largely of purposeful activities intelligently undertaken and directed. The theme for this course for Juniors, "What Would Jesus Do?" would have little value if it proceeded no further than discussion or worship apart from *action* in terms of how Jesus would act

in similar situations. The purpose, then, of the *Project Period* is to provide the pupils with actual practice in doing what Jesus would do were he in their places; it is a laboratory, in a word, where the pupils may try out ways of acting in accordance with their highest ideals of what is the right—the *Christlike* thing to do.

At least one hour of each *Daily Program* should be devoted to project activity, motivated by the *Discussion Period* and the *Worship Period* which precede it. It is to be hoped that the influences of this activity may extend beyond the four walls of the Vacation Church School into the larger contacts of the pupils at home, in the neighborhood, on the playground, wherever they may be.

It hardly would be possible or desirable in a manual like this to give detailed and specific suggestions as to what to do in each of the twenty-five *Project Periods*, for projects must evolve out of natural settings in response to felt needs. It is the leader's task to help the pupils to become aware of their problems and to help them solve those problems on a Christian basis. Teacher-imposed projects lack the naturalness and spontaneity that project-teaching truly requires. Therefore, all that is done here is to suggest for each week certain activities that may have value in the religious education of certain groups of Juniors. It will devolve upon the leader, in cooperation with assistants, to work out the details of these projects or to substitute others in order to meet local needs.

In the present program of the Vacation Church School four distinct points of emphasis are found: (1) the pupil's contact with and problems in his

home; (2) the cultivation of personal traits that express themselves in all the pupils' relationships; (3) the pupils' relationship to the church, its worship and program; and (4) the extension of the pupils' relations to the church in definite expressions of world friendship, through the church as an agency. For each of these central themes the following project activity is suggested:

I. *Centered in the Home:* To help the pupils to solve their home problems on a Christian basis and to act upon their decisions as Jesus would have them do.

1. *Things to do to become efficient in discharging home duties that will afford actual practice:*

(1) *For the girls in*

a. Washing dishes.
b. Making beds.
c. Dusting.
d. Preparing simple menus.
e. Plain sewing, such as mending, hemming dish towels, wash cloths, and so forth.
f. Planting and caring for flowers to beautify the yard or house.
g. Making simple ornaments for one's home, or for one's room, such as lamp shades, picture frames, lacquered vases, and so forth.
h. Planning a family budget.
i. Learning how to receive visitors; how to treat the grocer, milkman, and other business callers, and to entertain friends.

(2) *For the boys in*

a. Discovering that to help one's mother wash dishes and to dust is not "sissified."
b. Gardening.

c. Repairing disabled home furnishings—screens, chairs, broken windows (thus utilizing experience gained in the manual training course at school).

d. Making such home devices as tie racks, tea stands, book ends, dish drainers (net of wire on strips of wood), wastebaskets, large wire containers to be used in burning papers.

e. Planning a family budget.

f. Learning how to receive visitors; how to treat the grocer, milkman, and other business callers, and to entertain friends.

2. *To develop a greater love and appreciation for one's own home by studying the home life and problems of others, such as the following:*

a. Early American home life in the days of the Puritans.

b. Home conditions in which the pupils' parents, or grandparents, lived as children.

c. Home life in China, Japan, Alaska, Africa, England, France, Turkey, in the rural sections of the United States, or in the congested slum districts of great cities, such as New York or Chicago.

d. Life in an orphanage.

3. *To reproduce in sand or plasticene, or in some other effective way, types of home life revealed in the investigation pursued in paragraph 2.*

II. *Centered in Neighborhood Contacts* (during the second and third weeks): To help the pupils express the qualities of Christian character emphasized during the second and third weeks of the Vacation School in their neighborhood contacts.

1. *Excursions to various places of importance in*

the neighborhood in order to become thoroughly acquainted with them. Such places as the following may be visited: hospital, bank, post office, fire department, library, churches, principal stores and shops. In addition to knowing where these places are, it is desirable that the pupils learn how to get into immediate contact with these agencies in case of need; for example, how to put in a fire alarm and the dangers of false alarms; how to call a doctor, a policeman; how to address and mail letters to insure their delivery, and so forth.

2. *Making maps of the neighborhood to show the location of these important places, and any others that may have local significance.*

3. *Campaigns for safety, fire prevention, and sanitation,* these to be stimulated through cooperation with larger agencies promoting such interests.

4. *Carefully planned and supervised visits in small groups to such places as the telephone exchange, or factories,* in order to show the pupils how these promote the neighborhood welfare.

5. *Excursions into other types of communities within reasonable distance from the place of meeting for the Vacation Church School.* For example, trips to the Ghetto, Little Italy, Chinatown, to fine suburban neighborhoods, to unpleasant congested city sections, to rural settlements, may be a worthwhile means of helping the pupils to become acquainted with how people live in various types of neighborhoods.

III. *Centering in Worship and the Church* (during the fourth and fifth weeks): To help the pupils find an outlet for their interest in and enthusiasm for the church in definite acts of Christian service.

1. Conducted excursions through the church building, in order that the pupils may become acquainted with its style of architecture, equipment, arrangement of rooms; special worship equipment, such as pipe organ, baptismal font, communion service, vestry, pulpit, altar, choir loft (realizing the significance of all these in worship); office equipment, social rooms, kindergarten, and other rooms especially set apart for the program of religious education; gymnasium, sanitary provisions, kitchen. The purpose of the excursions will be threefold:

(1) To help the pupils become thoroughly familiar with their own church plant.

(2) To cultivate within them a sense of part-ownership in this institution, so that they may feel under obligation to share in its care and upkeep.

(3) To enlist the pupils in certain church-centered activities, such as raising money to provide equipment for one of the rooms; repairing certain pieces of broken furniture; repairing Sunday-school hymn books or providing new ones. This feature should be stressed especially.

2. Conducted excursions to other church buildings, in order that the pupils may come to know other types of worship places, the needs of less favored churches which they might help to meet. It would be interesting, and instructive also, to visit some such worship places as a Jewish synagogue, a Roman Catholic or an Episcopal church, in order that the pupils might cultivate an appreciation for the environment in which others worship.

IV. *Centered in World Relationships.* It is sug-

gested that the *Project Periods* of the fifth week be an outgrowth of the general theme "Working With Jesus," rather than the expression of specific ideas and attitudes developed in each lesson. In view of the widespread interest on the part of the denominations at the present time in world-service programs, it is entirely fitting that a part of any educational scheme be devoted to enlisting the interest and participation of boys and girls in such activities. Therefore the following suggestions for the *Project Periods* of the fifth week are made here:

1. Secure from your denominational mission boards all available information on such features of their contacts as would interest your pupils:

(1) Mission schools in foreign countries.

(2) Home life in different lands.

(3) The characteristics and customs of children in other lands—what they eat, what they wear, how they spend their time.

(4) Activities in the homeland—on the frontier, in rural sections, in congested slums, in foreign communities, in hospitals and orphanages.

(5) Any near-by mission project to which the pupils could have immediate access.

2. Put the pupils in possession of this information by means of stories, pictures, lantern slides (all supplied by the Missionary Education Departments of the Mission Boards), or by talks given by returned missionaries, or by workers in near-by mission projects.

3. Take the pupils to visit near-by mission projects, if possible, so that they may get first-hand contact with what their denomination is doing to extend the kingdom of God in pioneer fields.

4. Enlist the pupils in such activities as will develop their own social consciousness and at the same time render service to worthy causes:

(1) Giving money which has been earned.

(2) Supplying books for the personal use of missionaries.

(3) Providing books, toys, etc., for children's wards in hospitals, or for orphanages.

(4) Sending needed equipment for religious instruction, such as pictures, Bibles, Sunday-school papers, books, hymnals, etc.

Principles of project activity. In conducting the *Project Period* it will be necessary for the leader and assistants to bear in mind certain rather fundamental principles of procedure:

1. Insofar as possible, let the suggestions for activities come from the pupils themselves, arising out of their contact with definite needs.

2. Encourage resourcefulness, initiative, and independence in the pupils in their planning for and executing activities.

3. Avoid letting the project activity become stereotyped, artificial, superimposed, teacher-centered by refraining from the use of cut-and-dried, preconceived plans of procedure.

4. When they have determined upon a course of project activity, help the pupils to plan carefully modes of procedure and to discover where and how suitable materials may be secured.

5. Have all materials made available to the pupils so that their work may be satisfactorily completed.

6. See that all work is completed, that results are noted and criticized, in order that, as the weeks proceed, the pupils may profit from experience gained.

VI. Game Period

Its purpose. The last half hour of each session should be used for recreation. This feature constitutes an excellent means of securing for the group a friendly spirit, and of helping each child to find his place with his fellows. Thus the self-assertive, domineering child is disciplined in contact with other children and the timid child may gain self-confidence.

In addition to this socialization, valuable as it is, play may result in more definite ideals and habits of cooperation, self-control, honesty, and good sportsmanship. The play period should be conducted in such a manner as to insure both the socialization of the individual and the cultivation within him of desirable personal traits.

The leader of games need not be limited by the suggestions of games in the *Daily Programs*, but may feel at liberty to plan additional recreational features having educational value. *A Handbook of Games and Programs*, by William R. La Porte, published by The Abingdon Press, New York, is the sole source from which the games mentioned have been chosen.

Procedure. It is considered advisable to separate the boys and girls for the *Game Period*. If a gymnasium is accessible and a piano is provided, marching and drill for the boys, and folk dancing and singing games for the girls will provide variety and interest. The program should be varied. Use both active and quiet games.

Competent leadership for boys' and girls' games is essential. The leader must possess enthusiasm and must enter whole-heartedly into the spirit of the group. He should understand the principles of

play supervision, and in all his contacts in playground or in gymnasium he should exercise patience, judgment, tact, and firmness. Supervised and free play should both be included in the program. The pupils should be given frequent opportunities for choosing and directing games.

Principles of play supervision. The following principles of play supervision are considered fundamental to the success of the *Game Period.*

1. The leader should have the rules of each game definitely in mind.

2. All equipment needed should be located conveniently so as not to interfere with the progress of the games.

3. Directions must be given clearly and accurately, and when the group is attentive.

4. Both active and quiet games should be included in the *Game Period* to provide variety.

5. Alertness on the part of the leader is essential to discover when to stop one game and introduce a new one. A game should not be continued until all interest in it has vanished, but when its object has been achieved a new game should be introduced.

6. When a mistake has been made in a game it is considered advisable to stop the game and make the needed correction before continuing.

7. Maintaining discipline should be made the responsibility of the group.

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PART III

TWENTY-FIVE DAILY PROGRAMS

LESSON I

WHAT WOULD JESUS DO?

Aim: It is the purpose of the first day's session to cultivate within the pupils the desire to find out their relation to Jesus and to discover how they might receive help from him in meeting the needs and problems of their daily lives.

Suggestions to the leader: In order that the work of the Vacation Church School may begin promptly, and run smoothly on the first day, it will be necessary for the leader to see that the following preliminary details are all cared for:

1. An adequate corps of well-trained assistants carefully instructed as to their duties in the school program—pianist, secretaries, teachers, custodians of supplies, doorkeepers and ushers. (These may be older boys or girls.)

2. Physical equipment properly placed—chairs, tables (or desks), a blackboard, and a piano.

3. Instructional equipment—Bibles, *Pupil's Books*, paper, pencils, maps, and materials for the *Project Period.*

4. Hymn books or song charts for use in the *Worship Service.*

5. Proper lighting and ventilation.

I. Opening Assembly

Note to the leader: As indicated in Part II, Section II, the *Opening Assembly* has a twofold

purpose: (1) to unify and socialize the group in preparation for the day's work, and (2) to attend to certain important administrative matters, such as making the daily announcements and, in smaller departments, taking the roll.

The following program is suggested for use the first day, and may be continued, with variations in hymns, throughout the remaining twenty-four lessons.

Prelude: "Coronation," by Meyerbeer.

Hymn: No. 239,[1] "O Beautiful for Spacious Skies" (School standing).

Salute to the American flag:[2]

> "I pledge allegiance to my flag
> And to the republic for which it stands;
> One nation, indivisible,
> With liberty and justice for all."

Hymn: No. 246, "My Country, 'Tis of Thee" (School standing).

The Lord's Prayer, recited in unison.

Announcements,[3] involving such matters as daily schedule, places of meeting for various groups, any special details that are related to the local school.

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[1] Hymn numbers used in these programs refer to the location of the hymns in Smith's *Hymnal for American Youth.* Many of them, of course, may be found in other hymnals.

[2] The salute to the Christian flag may be used in addition to or alternated with the salute to the American flag:

> "I pledge allegiance to the Christian flag,
> And to the Saviour for whose Kingdom it stands:
> One brotherhood, uniting all mankind in service and in love."

[3] Great care should be exercised in making the announcements, so that this feature of the daily program may not consume time and interest out of proportion to its value. Announcements should be presented clearly in writing, and then should be placed on the bulletin board, where the pupils may be directed to find them.

II. Discussion Period

Problem: In order to achieve even in some measure the aim (previously stated) sought in this first session of the Vacation Church School it will be necessary for the leader to help the pupils:

1. To *want* to know what Jesus would do, if he were in their places in the midst of the problems of their daily lives.

2. To *begin* to discover who Jesus is, and how he met the problems of his own life.

Materials:

1. The *Pupil's Book*, Lesson I, including
   (1) A Test on *What do you think of Jesus?*
   (2) Biblical references to be looked up. See *Teacher's Manual*, page 81, or *Pupil's Book*, page 7.

2. Facts drawn from personal experience relating to the times during the day when, in contact with parents, brothers and sisters, and guests in one's home, one needs Jesus' help in saying and doing the right thing.

Procedure: The pupils have already been provided with the *Pupil's Book*. Begin the discussion of the first day by raising some such questions as the following:

1. "What would Jesus do?" Why should we ask this question? What possible difference could it make what Jesus would do, were he in our places a hundred times a day, when we are trying to find out what to do and how to do it?

2. Who is Jesus that we should ask this question? How do we think of him?

After the pupils have had ample time in which

to exchange their ideas on these questions, ask them to turn to page 6 in the *Pupil's Book*, and to follow directions in using the test found there. Do not read either directions or statements aloud, or permit the pupils to read them aloud. Avoid any possibility of giving the pupils suggestions as to how to select the five statements that according to their own ideas best describe Jesus. Let them work independently of each other, and give them enough time to do the work. The test follows:

What do you think of Jesus? Read carefully this list of fifteen statements, then read each statement separately. When you have finished place a check in the squares before the five statements that seem to you to describe Jesus best. If you have other ideas of Jesus besides those found here, write them in the blank spaces left at the end of the list.

☐ 1. A character who lived in the Bible times but is not very real to us now.
☐ 2. God in human form.
☐ 3. A great teacher whose teachings show us how to live.
☐ 4. One to whom we pray.
☐ 5. One who showed us what God is like.
☐ 6. A man who died on the cross to save us from our sins.
☐ 7. One who went about doing good.
☐ 8. The founder of the Christian religion.
☐ 9. The friend and helper of boys and girls.
☐ 10. One who forgave even those who ill treated him.
☐ 11. A wonder-worker.
☐ 12. One who "sitteth on the right hand of God."

☐ 13. The example of how we should live every day.
☐ 14. A true friend and helper of all who need him.
☐ 15. A great Story-teller.
☐ 16.
☐ 17.
☐ 18.

As the count of checks given the various statements is being made let the pupils discuss the statements fully in justification of their own checks. Help them to see that the things that Jesus really *did* are what count most now in our relation to him. Help them to find in the five best statements a description of Jesus that will be of value to them in answering the question "What would Jesus do?"

Now ask the pupils to find in their Bibles the following references, each of which should be discussed in relation to their vote on the five statements that best describe Jesus (these may be read in the *Worship Period* in place of a story):

1. Acts 10. 38
2. Mark 10. 13–16
3. John 10. 11
4. John 14. 6
5. Mark 2. 13
6. Matthew 9. 32, 36
7. John 8. 12
8. Luke 23. 34

To reduce the discussion to still more concrete terms the leader might proceed somewhat as follows:

We have been trying to describe Jesus, to find out what he is like, and how he might help us to live each day more like him. Let us think now about some of the times during the day when we need Jesus most—at home, on the playground, at school, among our brothers and sisters, our chums, and even among people whom we may meet during the day, but whom we really don't know. During

the summer we spend most of our time at home, and for that reason perhaps we had better think, first, of how Jesus may help us there to live as he would live were he in our places. Let us make a list of the problems that come up during the day at home with our parents, with our brothers and sisters, with the visitors that come to our homes, where Jesus could help us.

At this point receive suggestions from the pupils. Write them on the board and ask the pupils to write their own ideas in the space provided on page 6 in the *Pupil's Book*. These suggested pupil-problems should constitute the point of departure in the discussions and activities of the following days.

Conclusion: In conclusion direct the pupils to the stanzas of the well-known hymn, *O Jesus, Prince of Life and Truth,* No. 179 (Smith's *Hymnal for American Youth*). Have them note carefully and discuss the following phrases: "life and truth," "we dedicate our strength and youth," "right," "with glad intent," "to serve the world and thee," "once a Nazareth boy and tempted like as we," "inward foes."

To find out: 1. The kind of homes your father and mother lived in as children: the games they played, the work they did, and anything else that will aid in comparing your home and its advantages with theirs.

2. The kind of home Jesus lived in, its structure and furnishings. How may Jesus help boys and girls to act in their homes as he would if he were in their places?

References for the teacher dealing with conditions

under which Jesus must have lived as a boy (needed in preparation for Lesson II): 1. Very few direct references are to be found in the Bible bearing on Jesus' early life with his parents and other members of his family. Little is known of his early life, the economic status of his family, or the kind of life they lived together. However, many interesting facts may be revealed to the leader by a study of the following sources which picture the home life of that time and place:

(1) Rihbany, A. M.—*The Syrian Christ.*
Part I, Chapter 5—Filial Obedience.
Part III, Chapter 5—Family Feasts.
Part IV, Chapter 1—Shelter and Home.
Part V, Chapter 3—Jesus and His Mother.

(2) Kent, C. F.—*The Life and Teachings of Jesus.*
Section CXXI—Jesus' Birth, Boyhood and Early Training.

(3) Bosworth, E. I.—*The Life and Teaching of Jesus.*
Chapter V—Jesus in Private Life.

(4) Rice, E. W.—*Orientalisms in the Bible.* This entire book would be found highly interesting and valuable, but the following chapters are selected for their bearing on the present problem: Chapters 1, 2, 5–9, 31, 32.

III. Worship Period

Proceed immediately to the Worship Service, which should serve to strengthen and enrich the values created in the *Discussion Period.* As the pupils assemble for worship let the pianist be playing softly and worshipfully the hymn *O Jesus, Prince of Life and Truth* (No. 179).

Hymn: No. 179, "O Jesus, Prince of Life and Truth" (School standing).

Responsive reading: Matthew 5. 1–12, The Beatitudes.

Offering: Follow directions for taking the offering found on page 61. As the baskets are brought to the leader's desk, let all the children stand and sing together the *Response* found on page 33[4] in the *Hymnal for American Youth:*

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

Hymn: No. 94, "Tell Me the Stories of Jesus" (School seated)

Story: In place of a regular story it is suggested that various members of the group may be asked to read aloud the Scripture references studied during the *Discussion Period* (see page 81 for references), culminating with the story of the good Samaritan, Luke 10. 25–37, read by the leader.

Leader's Prayer: We are glad, our Father, to come again to the Vacation Church School to study, to sing, to work, to play. Help us, our Father, during these weeks to learn more about Jesus, to find out how he can help us to live more like him every day. In his name, we ask it. Amen.

Hymn: No. 170, "I Would Be True."

IV. Project Period

It hardly would be in keeping with the project principle for one to attempt to set forth cut-and-

[4] *Page number* refers to the location of various selections in the back of Smith's *Hymnal for American Youth.*

dried, specifically detailed plans of procedure to be followed in this part of the *Daily Program.* In Part II, Section V, project teaching was discussed, principles were set forth, and plans of activity were briefly outlined.

Suggested projects: Suggestions are given as to possible types of project activity upon which the pupils might engage, as a part of the general plan for the entire course, outlined in Part II, Section V, pages 65–70. It is to be remembered that *projects arise out of the pupils' own experience, and that to have the maximum educational value they must not be manufactured by the leader.* It will be necessary for the leader to see that desirable working conditions and adequate materials are provided. This will require tables, tools, writing materials, reference books, and other equipment involved in the carrying out of the project. In the following suggestions the leader may find some type of activity that will help the pupils to solve their own problems on a Christian basis, and to act upon their decisions as Jesus would have them do:

1. *Things to do to become more efficient in discharging home duties, that will afford actual practice:*

(1) *For the girls in*

a. Washing dishes.
b. Making beds.
c. Dusting.
d. Preparing simple menus.
e. Plain sewing, such as mending, hemming dish towels, wash cloths, and so forth.
f. Planting and caring for flowers to beautify the yard or house.
g. Making simple ornaments for one's home, or

for one's own room, such as lamp shades, picture frames, lacquered vases, and so forth.

h. Planning a family budget.

i. Learning how to receive visitors, how to treat the grocer, milk man, and other business callers, and to entertain friends.

(2) *For the boys in*

a. Discovering that to help one's mother wash dishes and dust is not "sissified."

b. Gardening.

c. Repairing broken home furnishings—screens, chairs, windows (thus utilizing experience gained in the manual training courses at school).

d. Making such home devices as tie racks, tea stands, book ends, dish drainers (net of wire on strips of wood), wastebaskets, large wire containers to be used in burning papers.

e. Planning a family budget.

f. Learning how to receive visitors, how to treat the grocer, milk man, and other business callers, and to entertain friends.

2. *To develop a greater love and appreciation for one's own home by studying the home life and problems of others, such as the following:*

(1) Early American home life in the days of the Puritans.

(2) Home conditions in which the pupils' parents, or grandparents, lived as children.

(3) Home life in China, Japan, Alaska, Africa, England, France, Turkey, in the rural sections of the United States, or in the congested slum districts of great cities, such as New York or Chicago.

(4) Life in an orphanage.

3. *To reproduce in sand or plasticene, or in some other effective way, types of home life revealed in the investigation pursued in paragraph 2.*

V. Games

As was suggested in Part II, pages 71–72, the last half-hour of the *Daily Program* might well be devoted to carefully selected and supervised games. The following are suggested:[5]

1. *Catch of Fish*, La Porte, p. 33.
2. *Going to Jerusalem* (with variation), La Porte, p. 35.
3. *Folding Chair*, La Porte, p. 56.
4. *Fox*, La Porte, p. 35.

In place of or supplementary to these games various playground activities may be resorted to, such as baseball, volley ball, different kinds of tag, and so forth. If local facilities permit, musical games and folk dances might be used in the game period for the girls.

VI. Dismissal

It is thought that no formal dismissal need be held, but that at 11:45 or at noon the children might be dismissed directly from the game period.

[5] As indicated in Part II, Section VI, *A Handbook of Games and Programs*, by La Porte, is the source from which games are chosen.

LESSON II

JESUS AT HOME

Aim: To help the pupils to discover their part in making the homes in which they live happy and joyous. Their responses to the questions raised on the preceding day should serve as a point of departure in the procedure of the present day's activities—times or occasions during the day in their home life when they need Jesus' help in living in the right way.

Suggestions to the leader: The theme for to-day and for the two sessions following relates to the home life of the pupils. All the activities will center in various aspects of the problems faced by the children in sustaining home relations in a Christian way.

I. Opening Assembly

This period may be conducted as indicated in Part II, Section II, and in Lesson I, pages 77–78.

II. Worship Training Period

As previously discussed (page 35), a brief period will be devoted occasionally throughout the five weeks of the Vacation Church School to the study of materials to be introduced into the worship service. The following selections will be studied to-day:

1. Hymn No. 95, "We Would See Jesus."

2. Hymn No. 41, "The Beautiful Bright Sunshine," the second stanza.

3. Proverbs 31. 25–29.

4. *The prayer* found at the top of page 41, *Hymnal for American Youth.*

The leader should see to it that the pianist is thoroughly informed as to the new hymns to be studied, and that the pupils are provided with both hymn books and Bibles. The way in which the pupils become familiar with the four selections to be studied in this period will condition to a large extent their effective use of these materials in the subsequent worship services.

Turn, first, to Hymn No. 95, "We Would See Jesus." Give the pupils ample time in which to find the right place and to read the hymn through silently (five stanzas). They will discover early in the course of their reading that this hymn touches upon the major aspects of Jesus' life and ministry. The lines seem free from difficult words or concepts that require explanation. Proceed at once to practicing the words and air. Have the pianist play the air through once, with the pupils reading the first stanza silently with the air. Then let them sing the first and each of the succeeding verses. Watch carefully for any difficulties that may arise in the singing. Help the pupils to catch the spirit of the hymn, so that they may sing it with feeling and enjoyment.

Turn next to Hymn No. 41, "The Beautiful Bright Sunshine," the second stanza.[6] Have the

[6] The reason for omitting stanzas 1 and 3 is the fact that the concepts there presented do not possess very great value for Junior children. The second stanza is chosen because it is suited to the theme being emphasized in the program for the day.

pupils read this stanza through silently. Be sure that all the words and phrases in the stanza are clear to the pupils, such as *beautiful affections*, *household ties*, and *the tender love that guards us*. Let the pupils discuss freely in order that they may get the meaning and spirit of the verse. When the pianist has played the air through once or twice the children may sing the words. If necessary, sing the stanza through two or three times, until the children have become thoroughly familiar with it.

Ask the pupils to find in the Bibles Proverbs 31. 25–29. Let them read the passage through silently. Help the children see in these verses a description of a *mother*. List on the blackboard the fine qualities of a mother mentioned in this selection, such as *strength, dignity, kindness, faithfulness to duty*, and so forth. Do not let these remain abstract, but help the pupils to think of all mothers, *their* mothers, as the embodiment of every good thing found in these verses. After this discussion have the pupils read the verses aloud in unison.

In conclusion, turn to the prayer found at the top of page 41 in the back of the *Hymnal for American Youth*, and when the pupils have read it through silently, let all join in reading it aloud in unison.

III. Discussion Period

Problem: Yesterday we talked about the times during the day in our life at home when we need Jesus' help to live as he would have us. We listed these on the blackboard and in our notebooks. Such a list leads to certain questions. Why is it

so hard *to be good* at home? To keep out of trouble? To be really kind and cheerful? To be understood by our parents, our older brothers and sisters, and by whoever else may be in our homes? What really makes a home, anyway? What part may we have in making our homes happy and joyous?

Materials:

1. *References dealing with conditions under which Jesus must have lived as a boy.* (See list at end of Lesson I, page 81.)

2. *The Boyhood of Jesus of Nazareth,* the *Pupil's Book,* Lesson II, pages 9–12.

3. *Biblical references* that help to make clear Jesus' ideals of home life.

(1) Luke 6. 31.
(2) Matthew 6. 25–33.
(3) Mark 10. 42–45.
(4) John 13. 12–14.

4. *Biblical references* which Jesus was probably taught as a part of his home training:

(1) Deuteronomy 5. 16.
(2) Deuteronomy 6. 4–9.
(3) Leviticus 19. 18.

Procedure: As these questions are raised the leader may take advantage of the pupils' responses to direct the discussion into some such channels as the following:

1. *The advantage of present-day home life* which the pupils enjoy as compared with the childhood life of their parents. Let the pupils tell what they have found out about their parents' early home life (suggested in the *Pupil's Book,* pages 7–8). Guide the discussion here carefully, so as to admit only the most important details. When they have compared their homes with their parents' childhood

homes, help them to make a list of the things they now enjoy in their homes for which they should be very thankful, and which were not found in their parents' homes. This list may be written both on the blackboard and in the *Pupil's Book*, page 9.

2. *What makes a home really happy?* At this point bring out clearly all the factors that enter into the happiness of home life—the devotion of parents, the pleasures of having brothers and sisters, such material blessing as good food, warm rooms, comfortable beds, the radio or automobile, now found in so many homes. Emphasize, however, such concepts as are found in the following verse of a familiar hymn (No. 38, *Hymnal for American Youth*):

"For the *joy of human love*,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all *gentle thoughts* and mild.
Lord of all, to thee we raise
This our hymn of grateful praise."

3. *Jesus' early home life.* Now give the pupils an opportunity to tell what they have found out about Jesus' early home life (as suggested in the *Pupil's Book*, page 8). If the teacher has consulted the references found on page 81 of the manual, he should be ready to supplement the pupils' knowledge of Jesus' boyhood. Guide the discussion so as to emphasize important facts concerning the following:

(1) The kind of home in which Jesus probably lived—its structure, furnishings, etc.

(2) The daily life, meals, etc., of Jesus and his family.

(3) Jesus' schooling.

(4) His contacts with parents and brothers and sisters.

Conclusion: Lead the pupils into a discussion of some such questions as the following:

(1) You have just heard a description of Jesus' early life. What difficulties, do you imagine, did he face in helping to make his home happy? Do you suppose that he ever had a hard time being good? Why, or why not?

(2) We are told that Jesus was well trained in the writings of the Hebrews. It is very likely that he early learned the following verses and that he often repeated them from memory. (To be looked up and discussed.) What lessons did he learn from these verses? How did they help him to live in the right way?

a. Deuteronomy 5. 16.

b. Deuteronomy 6. 4–9.

c. Leviticus 19. 18.

(3) In what ways will Jesus help us to make our homes happy? (To be listed in notebooks.) Look up the following references, and discuss their bearing on the question:

a. Luke 6. 31.

b. Matthew 6. 25–31.

c. Mark 10. 42–45.

d. John 13. 12–14.

IV. Worship Service

Prelude: As the pupils are taking their places for the worship service, the pianist might play the hymn, "We Would See Jesus," No. 95 in the *Hymnal for American Youth.*

Call to Worship: Refrain for Hymn No. 17 (school standing).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Hymn: No. 95, "We Would See Jesus" (school standing).

Bible Reading: Proverbs 31. 25–29.

Unison Prayer: A prayer, by Henry van Dyke, page 41, *Hymnal for American Youth.*

Hymn: No. 41, "The Beautiful, Bright Sunshine," the second stanza.

Offering: As the offering is brought to the leader's desk, let the pupils stand and sing the *Response,* found on page 33 in the *Hymnal for American Youth,* and quoted in Lesson I.

Story: "Jesus' Boyhood in Nazareth." It is to be expected that as a result of the study of Jesus' home life (in the *Discussion Period*) the pupils will have gained much interesting information concerning Jesus' boyhood. It is suggested, therefore, that at this stage of the worship service an opportunity be given to summarize or crystallize the most important facts. It is further suggested that individual pupils may be called upon to give their outstanding impressions of Jesus' boyhood, as gleaned from their study.

The leader might supplement the pupils' contributions at this point by telling one of the following stories:

"The Lost Boy," by Henry van Dyke, found in *The Blue Flower,* by Henry van Dyke.

"The Boy Who Gave a Cup of Cold Water," by Floyd W. Lambertson, found in *The Rules of the Game,* by Floyd W. Lambertson.

Leader's Prayer: Our Father, we thank thee that Jesus can be our friend, for we admire the way he lived, and we want to grow more like him. Help us, our Father, to follow his example in working hard, in helping others, in doing the right thing, even when it is hard. In Jesus' name, Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

V. Project Period

This period is devoted daily to the execution of various projects, such as those suggested in connection with Lesson I, pages 85–87. The leader should see that definite work is planned for all the pupils, and that adequate materials and directions for work are provided. It is highly important that this part of the program be carefully planned and wisely conducted, if the pupils are to derive the maximum benefit from it.

VI. Games

The following games are suggested:

1. *Have You Seen My Sheep?* La Porte. p. 36.
2. *Triple Change,* La Porte, p. 40.
3. *Indian Club Relays,* La Porte, pp. 102, 103.
4. *Partner Tag,* La Porte, p. 38.

LESSON III

BEING HAPPY AT HOME

Aim: To help the pupils to realize that homemaking is a cooperative enterprise, as they discover all the persons who work together in creating and perpetuating homes.

I. Opening Assembly

See note at beginning of Lesson I, pages 77–78. Remember that the entire session is likely to take its tone from the opening period.

II. Discussion Period

Problem: It is important, first of all, that the pupils get a clear idea of the meaning of *cooperation*, in order that they may fully understand its meaning in relation to home life. Ask different individuals to report on their investigations as to the meaning of the word, and make perfectly clear to all that cooperation means *working together for a common purpose.* Let different members of the group give illustrations of this definition. You might ask the group to turn to Mark 2. 1–12 and read the story of how four men *working together* were able to accomplish their common purpose.

Procedure: Let the discussion proceed from this point along the following lines:

1. *The home as a cooperative enterprise.* By means of questioning and discussion help the

pupils to realize and to suggest all the various kinds of workers that share in the making of a home. Let them see this specifically in terms of the *persons* whose efforts make their homes possible. For example:

(1) *Building the home.*

a. Architects, draftsmen, etc.
b. Carpenters, lumbermen, wood workers.
c. Masons, hodcarriers, brick makers.
d. Electricians, engineers, manufacturers of lighting supplies.
e. Miners, steel workers, etc.
f. Painters and decorators.
g. Glass workers.
h. Plumbers.
i. .....
j. .....

(2) *Furnishing the home.*

a. Those who produce the cotton, wool, silk.
b. Furniture makers, upholsterers.
c. Textile workers.
d. Rug makers.
e. Interior decorators.
f. Artists, engravers, etc., who make pictures possible.
g. Inventors and manufacturers of musical instruments.
h. Pottery and glass workers.
i. .....
j. .....

Building and furnishing a home is, indeed, important, but *to keep the home running* is of still greater importance. When one stops to consider

all the different persons who share in the running of a home, one must include in this list not only the father who earns the money to support the family, the mother who prepares the food, attends to the clothes and adds joy and charm to home life, and the children who help wherever and whenever they can, but also a great number of other persons whose help is needed if homes are to run smoothly and happily. Let us make a third list of those who *help to keep the home running*. This, of course, should include

(1) Farmers, vegetable and fruit growers.
(2) Stock raisers, meat packers, and sellers.
(3) Manufacturers of flour, bread, and pastries.
(4) Preparers of all kinds of canned goods.
(5) Dairymen.
(6) Growers and manufacturers of sugar, coffee, tea, and spices.
(7) .....
(8) .....
(9) .....
(10) .....

Conclusion: But where do we come in? What is our part in *making our homes?* At this point confine the discussion to two concluding questions:

1. What tasks may we perform that will give us a part in making our homes?

2. What work can we do at home this week that will make our homes happy?

III. Worship Period

Prelude: "Spring Song," by Mendelssohn.

Call to Worship (school standing):

The Leader:

"O that men would praise the Lord for his goodness,
And for his wonderful works to the children of men!"

Hymn: No. 38, "For the Beauty of the Earth," first and third stanzas (school standing).

Unison Prayer: Page 41, *Hymnal for American Youth.*

Hymn: No. 170, "I Would Be True."

Offering: As the baskets are brought to the leader's desk, let all the children stand and sing together the *Response,* found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 95, "We Would See Jesus." Let the pupils read silently the first and second stanzas, and sing *only* the third, fourth, and fifth stanzas.

Story: "The Master of the House."[7]

Once on a time a traveler found himself a guest in a spacious house. There were many like himself who had halted there for a while, and each had chosen his own way to make himself at home. Some stayed in the turrets of the house, near the stars, and far from other men. Some withdrew to rooms of their own. Some busied themselves near the foundations, and some liked best the great hall where people came and went.

For a while there was so much to see here and hear that the traveler forgot to wonder about who the head of the house might be. But one day another guest, throwing a great log onto the fire in the central hall, said, "Our host likes the fire kept

[7] From *Studies in the Way of Jesus,* by Helen Thoburn. Used by permission of the publishers, The Womans Press, New York.

burning, so!" And the traveler suddenly realized that he had never once seen his host.

Now that his curiosity was stirred he began watching for him, or for traces of his personality, everywhere, and he found these traces in the books, the pictures, the noble sight of hills and forests from each window, but most of all in the faces of others in the house.

For the most part, these were people who had to do with making the house a happy and comfortable place to live in. There was one especially who more than all the others served the guests from dawn till eve.

When the traveler was with this man he was sure to find the desire to see the master of the house stirring in him most strongly. One day he asked the servant when he might be expected to come home. The other looked at him wonderingly, and said, "He is at home to-day."

For a long while the traveler did not understand. One day, as he still tarried, he was drawn to help the servant in his friendly work about the house. As he worked he came to a task too big for one man's strength, and called the servant for a helping hand. He came swiftly, with a look in his face that the traveler had been too blind to see before. Dazed with the revelation of his host, the guest of the house put his hands before his eyes, crying, "You! It was you, then, all the while!"

But the other only went about the business of helping him with his task.

Leader's Prayer: Our heavenly Father, we thank thee for this story. Help us to learn the lesson of helpfulness in our homes, which it teaches, in order

that we may make our homes happy and comfortable. Help us to be more like Jesus every day. In his name, Amen.

Hymn: No. 170, "I Would Be True."

IV. Project Period

Continue the activities launched on the first day. See that all the necessary materials and equipment are provided, that definite progress is made by the pupils, and that their accomplishments are conserved. At all times relate the work of this period to the entire program of the school, that it may contribute definitely and effectively to the aims sought.

V. Games

The following games are suggested:
Club Snatch, La Porte, p. 34.
Huntsmen, La Porte, p. 44.
Animal Alphabet, La Porte, p. 41.
Squirrel in Trees, La Porte, p. 39.

LESSON IV

FINDING TIME TO HELP

Aim: To continue the problem of Lesson III, with the additional thought that one who would be a happy member of a family must do his share of the work, and plan his daily schedule accordingly.

I. Opening Assembly

Make this one of the best hours of the session. Do not let it be interrupted by late comers.

II. Discussion Period

Problem: To help the pupils plan the day's activities so as to find time to help in the work of home-making.

Materials:

1. *Story*, "Time to Help," *Pupil's Book*, p. 16.
2. *Biblical References:*

(1) John 4. 9.
(2) Matthew 21. 28–31a
(3) Mark 13. 33–37.
(4) John 17. 4.

Procedure: Begin by asking the pupils to turn to page 16 in the *Pupil's Book*, and read silently the story, "Time to Help." When they have read the story ask them to study carefully the questions following the story; then proceed to discuss them. Strive for a frank and wholesome exchange of ideas on these questions so that the central thought of *finding time to help* may stand out.

In connection with questions 5 and 6 help the pupils to consider and suggest what they may do each day *to help make their homes happy.* Direct them carefully in planning their day's activities in such a way that they may find time to work cheerfully and successfully at whatever tasks may fall to them. See that they perform the notebook activities carefully.

Story:

Time to Help

"I helped with the dishes last night," replied Jean in a complaining voice, when her mother asked her to dry the dishes. "All I do is work, work, work. I never have any time to do what *I* want to do."

"But, Jean," said her mother, "you've been playing since you came home from school at four o'clock. It will take only a few minutes to help me, and then you can play for a half hour before it will be time to go to bed."

"I just can't help you, mother. I've home work to do; and, besides, I ought to practice for my music lesson to-morrow." With that Jean turned to leave the kitchen.

"Home work—music," exclaimed Jean's mother. "You told me this afternoon before you went out to play that you had finished your home work."

"Oh, well, I did finish it," replied Jean, sheepishly, "but I haven't practiced my music, and you know how that old teacher acts when I can't play those old exercises."

Then Jean's mother asked: "Your time for practicing is in the morning, isn't it? What have you

been doing that half hour each morning since your last lesson?" Jean remembered how she had wasted her time and made no reply.

"We have spent just ten minutes talking about this, Jean. It will take fifteen minutes to finish the dishes, and that will leave you just fifteen minutes for practicing before you must go to bed."

When Jean's mother spoke in those terms Jean never felt like talking back. So she went to work, and she had lots of trouble—she broke a glass, chipped a plate, and spilled water on the floor. Her practicing didn't go well either. She went to bed very unhappy and feeling that she had been treated unjustly.

Questions for discussion:

1. Should our mothers expect us to help with the dishes at night? Was Jean's mother right in asking Jean to help? Give your reasons.

2. Were Jean's excuses good or not? Give your reasons.

3. What do you think of the way Jean's mother finally settled the matter? Could you suggest a better way? Was Jean's mother unfair? Why or why not?

4. Has anything like this ever happened to you? What did you do to settle it?

5. What do you think of the plan of having our day's activities run on a schedule—so much time in school, so much time for play, so much time for helping at home, etc.? Give your reasons.

6. Try making such a schedule for yourself. How much time each day do you spend in school, in bed, eating your meals? What other things do you do

during the day? Make a list. Now decide how much of the time left out of the day, after school, sleep, and meals are taken care of, should be spent doing these other things. *How much time is left for helping in the home?* Is this enough? Why or why not?

Try to make the schedule—making a very effective culmination of the discussion. Help the pupils to see the importance of distributing their time over those activities that are considered of most importance. Follow suggestions for notebook work found in the *Pupil's Book.*

Conclusion: In conclusion, look up and discuss the following references, important words of Jesus concerning work:

(1) John 4. 9. (3) Mark 13. 33–37.
(2) Matthew 21. 28–31a. (4) John 17. 4.

Ask the pupil to read each reference silently, to think about it and then be ready to talk about it. Try to bring out the relation of each reference to the central problem of the discussion. Conclude with the following questions:

1. Could one be a true follower of Jesus and not be a worker?

2. How may following Jesus' example help us to do our daily work well? Get specific responses to this question.

III. Worship Period

Prelude: "To a Wild Rose," by MacDowell.
Call to Worship: No. 17 (Refrain), school standing.

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Leader: "Whatsoever thy hands find to do, do it with all thy might."

Hymn: No. 95, "We Would See Jesus."

Scripture Reading: Let different pupils read the references cited for consideration in the *Discussion Period* as follows:

(1) John 4. 9. (3) Mark 13. 33–37.
(2) Matthew 21. 28–31a. (4) John 17. 4.

Hymn: No. 170, "I Would Be True," the first stanza only.

Story: "Three Questions."

It once occurred to a certain king that if he always knew the right time to begin everything, if he knew who were the right people to work with, and, above all, if he knew what was the most important thing to do, he would succeed in all that he did and become a great man whom people would never forget.

So he had it proclaimed throughout his kingdom that he would give a rich reward to the man who could give to him the right answer to these three questions.

Learned men came to the king, but they all answered his questions differently. And, as he could not decide which one was right, he thought he would do well to ask a hermit, who lived in the forest, and was said to be a remarkably wise man.

The hermit received none but common folk; so the king put on simple clothes, and before reaching the hermit's cell dismounted from his horse and, leaving his bodyguard behind, went on alone.

When the king approached, the hermit was digging the ground in front of his hut. Seeing the king, he greeted him and went on digging. The

hermit was frail and weak, and each time he stuck his spade into the ground and found a little earth, he breathed heavily.

The king went up to him and said: "I have come to you, wise hermit, to ask you to answer three questions: How shall I know the right time to do a thing? With whom must I work to do it? What is the right thing to do?"

The hermit listened to the king but made no answer. He took up his spade and went on digging.

"You are tired," said the king; "let me take the spade and work awhile for you."

"Thanks!" said the hermit; and, giving the spade to the king, he sat down upon the ground.

When he had dug two beds the king stopped, and repeated his questions. The hermit again gave no answer, but rose, stretched out his hand for the spade and said, "Now rest awhile, and let me work a bit."

But the king did not give him the spade; instead he continued to dig. One hour passed, and another. The sun began to sink behind the tree, and the king at last stuck the spade into the ground, and said:

"I came to you, wise man, for an answer to my questions. If you can give me none, tell me so, and I will return home."

"Here comes some one running," said the hermit; "let us see who it is."

The king turned round and saw a bearded man come running out of the wood. The man held his hands pressed against his side, and the blood was flowing from under them. When he reached the king he fell fainting to the ground, moaning feebly. The king and the hermit unfastened the man's

clothing. There was a large wound in his side. The king washed it as best he could, and bandaged it with his handkerchief and with a towel the hermit had. But the blood would not stop flowing, and the king again and again removed the bandage, and washed and rebandaged the wound. When at last the wound stopped flowing, the man revived and asked for something to drink. The king brought fresh water and gave it to him.

Meanwhile the sun had set and it had become cool. So the king, with the hermit's help, carried the wounded man into the hut and laid him in the bed. The man closed his eyes and was quiet; but the king was so tired from his work that he had done that he crouched down on the threshold, and also fell asleep—so soundly that he slept through all the short summer night. When he awoke in the morning it was long before he could remember where he was, or who was the strange bearded man lying on the bed and gazing intently at him with shining eyes.

"Forgive me!" said the bearded man, in a weak voice, when he saw that the king was awake, and was looking at him.

"I do not know you, and have nothing to forgive," said the king.

"You do not know me, but I know you. I am an enemy of yours, and I swore to avenge myself because you executed my brother and seized my property. I knew you had gone alone to see the hermit, and I resolved to kill you on your way back. But the day passed and you did not return. So I came out from my hiding place to find you, and I came upon your bodyguard, and they recognized me, and

wounded me. I escaped from them, but should have bled to death had you not dressed my wound. I wished to kill you, and you have saved my life. Now, if I live, and if you wish it, I will serve you faithfully, and bid my sons to do the same. Forgive me!"

The king was very glad to have made peace with his enemy so early, and to have gained him for a friend, and he not only forgave him, but said he would send his own steward and physician to attend him, and promised to restore his property.

Having taken leave of the wounded man, the king went out onto the porch and looked for the hermit. Before going away, he wished once more to beg an answer to the questions he had asked. The hermit was outside, on his knees, sowing seeds in the beds that had been dug the day before.

The king approached him and said, "For the last time, I pray you to answer my questions, wise man."

"You have already been answered!" said the hermit, still crouching on his thin legs, and looking at the king, who stared before him.

"What do you mean?" said the king.

"Do you not see?" replied the hermit. "If you had not been sorry for me yesterday, and had not dug these beds for me, but had gone your way, that man would have attacked you and you would have regretted not having stayed with me. So the most important time was when you were digging the beds; and I was the most important man; and to do me good was your most important business. Afterward, when that man came running to you, the most important time was when you were at-

tending him, for if you had not bound up his wounds he would have died without having made peace with you. So he was the most important man, and what you did for him was your most important business. *Remember then: The man with whom you should work is he with whom you are; and the most important thing is to do him good;* and there is only one time that is important—*Now*!"[8]

The Leader's Prayer: Our Father, we thank thee for the chances we have to work—to help our parents, to do good to those who need help, to help thee in thy work. May we always see the importance of doing the tasks that lie nearest to us. Help us to learn how to become better workers. For Jesus' sake, Amen.

Hymn: No. 170, "I Would Be True," the second stanza.

IV. Project Period

Continue the project activities in progress through the first week. Plan for the session carefully, in order that the pupils may derive the maximum benefit from it.

V. Game Period

The following games are suggested:
Maze Tag, La Porte, p. 37.
Still Pond, La Porte, p. 40.
Three Deep, La Porte, p. 100.

[8] Adapted from Twenty-Three Tales by Count Leo Tolstoy, by Frances M. Dadnum, in *Children of the Father*. Used by permission of the publisher, The Beacon Press, Boston.

LESSON V

HOW MUCH DO I GET?

Aim: The purpose of this lesson is to meet what seems to be a serious problem with boys and girls—the desire to receive actual cash remuneration for work done at home, for errands and other service rendered either to members of the family or to others. Through discussion and worship the boys and girls should be led to develop a right attitude toward their work and its compensations.

I. Opening Assembly

Is this period accomplishing its purpose? Do the pupils come on time? Make these ten minutes count in the total program.

II. Discussion Period

Problem: In yesterday's lesson we considered a very interesting and important problem—*finding time to help*. To-day an equally important question is to be discussed, discovering the right attitude toward work and its compensations.

Materials:

1. Story, "How Much Do I Get?" *Pupil's Book*, p. 20.
2. *Biblical reference*, Luke 17. 11–19.
3. Poem, "Which Loved Best?" by Joy Allison, *Pupil's Book*, p. 24.

Procedure: Begin by asking the pupils to read silently the story found on page 20 of the *Pupil's Book*, "How Much Do I Get?" also included here:

How Much Do I Get?

The first thing that Jack's mother saw when she went into the kitchen early Monday morning to prepare breakfast was a large piece of paper pinned on the wall above the table. At first she just glanced at it, then, recognizing Jack's large writing, she looked more closely, and this is what she read:

My Prices

Running errands—5 cents a block.
Mowing the lawn—50 cents.
Cleaning the porches—50 cents each.
Running the vacuum cleaner—25 cents a room.
C. O. D.

"What in the world does this mean?" she exclaimed. "It looks as though Jack were going into business." But her thoughts were interrupted by the appearance of Jack himself.

"I'm sorry, Jack," said his mother, "but I forgot to order butter yesterday. Will you, please, run to the store and get a pound?" She waited breathlessly for Jack to say something about how much he would get for the errand, but he took his cap and hurried away.

Jack was just a little surprised to find ten cents lying by his plate on the table when he returned with the butter. He knew better than to ask questions, so he put the money in his pocket (when his

mother wasn't looking), ate his breakfast, and then went off to school.

When he came home for lunch his mother met him with a smile, served him with food that he especially liked—corn fritters, maple syrup, and a big, juicy baked apple.

Just before Jack started back to school his mother said, "Don't forget to come home early, Jack, for this is your night for cutting the grass."

"No, mother, you bet I won't forget."

And he didn't, for by four o'clock he was already dressed in his overalls and hard at work, shoving the lawn mower back and forth over the lawn. He finished just in time to change his clothes and get ready for dinner. When he saw a fifty-cent piece lying by his plate that night he could have shouted for joy. He never dreamed that his plan would succeed so well.

This went on for a week, and Jack was delighted with the money he had earned. He counted it every night, and to his surprise in less than a week he had earned over three dollars. He thought of all kinds of things he wanted to buy—a new tube for his radio, an interesting book he had heard about, a ball and bat. He could have everything he wanted now, he thought.

But just one week from the day he had posted his price-list Jack was surprised to find a small piece of paper on his bed, when he went into his room to get ready for bed. When he read what was written on it he didn't know whether to laugh or cry, even if he was nearly eleven. More than anything else, he felt ashamed, for there in his mother's own writing he read:

21 meals of your favorite food on time	$0.00
1 new cap	0.00
1 trip to the movies	0.00
1 party for your birthday	0.00
1 bicycle—your birthday present	0.00
	$0.00

"I knew it wouldn't work," said Jack, and he hurried downstairs to give the money back to his mother. For the first time that week he remembered to say "Thank you" to his mother for all the things that she had done for him without any thought of how much she would get.

When the pupils have finished reading guide their discussion by means of some such questions as the following:

1. Was Jack right in expecting his mother to pay him for work done? Why, or why not?
2. Do you think that his mother should have given him the money? Give your reasons.
3. Should the persons for whom you work—your parents, older brothers and sisters, and others—give you money for what you do for them? Give your reasons.
4. What do you usually do with the money you get in this way?
5. Make a list of the different kinds of work your parents do for you. Is it possible for you ever to repay them? If so, how?

As a result of this discussion it is to be hoped that the boys and girls will realize

1. That their parents do vastly more for them than it is ever possible for them to repay.

2. That rather than to collect money from their parents for running errands, washing dishes, etc., they should try to discover ways in which they may seek to return love and gratitude to their parents for all they do to make their children happy.

Let the pupils turn to Luke 17. 11–19 and read it. When the passage has been read silently, call upon one member of the group to read it aloud. Raise such questions as the following:

1. Were the nine men who forgot to say "Thank you" any less grateful than the one man who remembered? Give your reasons.

2. Why is it often hard to remember to say "Thank you" for what your parents do for you?

3. Make a list of the times during the day when you remember to say "Thank you" to your parents.

4. Now make a list of the times during the day when you *should* remember to say "Thank you."

Conclusion: We started out, no doubt, with the idea that we should expect and receive pennies, nickels, dimes, or quarters for running errands, washing dishes, taking care of younger brothers and sisters. Perhaps we are not quite so sure now that our parents owe us money for what we do for them. It really seems as though we owe them much for what they do for us. We have even discovered that often we forget to thank them for what they do to make us comfortable and happy. Now, let us think of what we may really do to show our gratitude to our parents for their kindness toward and care of us. Write the pupils' suggestions on the blackboard and ask them to make a list of *specific* ways in which they may express gratitude toward their parents.

In conclusion, ask the pupils to read the poem found on page 24 of the *Pupil's Book*, "Which Loved Best?" by Joy Allison. Let the pupils select one of their number to read this as a part of the worship service, without comment, permitting the poem to teach its own lesson.

III. Worship Period

Prelude: "Pizzicati," by Delibes.

Call to Worship: Let the pupils stand and sing the refrain to Hymn No. 17:

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

While the pupils remain standing, the leader may read or repeat from memory the third stanza of Hymn No. 38:

"For the joy of human love,
Brother, sister, parent, child,
Friends on earth, and friends above,
For all gentle thoughts and mild,
Lord of all, to thee we raise
This our hymn of grateful praise."

Hymn: No. 179, "O Jesus, Prince of Life and Truth" (school seated).

Bible Reading: Luke 17. 11–19 (to be read in unison).

Hymn: No. 41, "The Beautiful, Bright Sunshine," the second stanza.

Poem: "Which Loved Best?" by Joy Allison, to be read by one of the pupils (*Pupil's Book*, p. 24).

Hymn: No. 95, "We Would See Jesus."

Story: "Little Cosette."

Long years ago there lived in one of the villages of France a little girl whose name was Cosette. When Cosette was just a baby her mother left her in the village inn, while she went away to find work. The mother did not come back to get her baby, for she became ill and died in another village miles away. Cosette had no other relatives or friends, so she stayed at the inn.

When she was only a very little girl she was made to work hard as the servant of the innkeeper and his wife. She was hardly ten years old before she did all kinds of work that needed to be done: she scrubbed, washed, swept, ran errands, and helped with the cooking. One of her duties was to bring the water from the spring outside the village for the lodgers and their horses.

Cosette had very little time to play and very few playthings, but she seemed to enjoy sitting quietly by the fireplace at the close of each busy day. One evening as she was seated there knitting socks for the innkeeper's children, one of the lodgers, who was also a peddler, rushed in, shouting harshly, "You have not watered my horse to-day. He's puffing and blowing the way he always does when he has had no water."

Cosette was frightened and her voice trembled as she said, "Oh, yes, sir, I gave your horse water."

"What—you lie to me," exclaimed the peddler. "I tell you my horse has had no water."

Hearing the peddler's shouting, the landlady hurried into the room to see what the trouble was. The peddler turned to her saying: "Did you hear this lazy child lie to me? My horse has had no water, and Cosette is trying to deceive me."

"Go at once and water the horse," cried the landlady. "Get the water from the spring, if there is none here. I will teach you not to lie."

Cosette could have cried, for she had watered the horse faithfully every day. But instead she took the empty bucket from its place beside the chimney and started for the spring outside the village. As she was leaving the inn the landlady said, "Here, take these pennies, and get a loaf of bread at the baker's."

Cosette put the money in her apron pocket and hurried on her way. She was frightened in the darkness, but, fearing the landlady even more than the darkness, she sped on. Once or twice she looked back over her shoulder at the village she was leaving, but each time she looked at the lights disappearing behind her the darkness before her seemed even more terrible.

At last Cosette reached the spring—a round basin only two feet deep, paved with flat stones. As Cosette bent down to dip her bucket in the water she did not hear something drop out of her apron pocket into the spring.

When the bucket was full Cosette lifted it from the water and then set it down in the grass that she might rest a moment before starting back to the inn. She wished that she might run, ever and ever so fast, through the woods and fields back to the village, but she knew that the bucket filled with water was so heavy that she would not be able to hurry.

Cosette had not walked far, when suddenly she felt her load disappear. Her bucket was gone. Quickly she looked about her, and there walking

at her side was a man carrying the bucket filled with water.

When the man spoke in a voice gentle and kind, Cosette could not be afraid. "My child," he said, "this is a very heavy load for you to carry."

"Yes, sir," answered Cosette.

"I will gladly carry it for you if you will tell me where you are going," said the stranger.

"To the inn, sir, if you know where that is. And thank you, sir," said Cosette.

"Tell me, why are you out in the woods after water at this time of night," asked the stranger.

"Oh, I always carry the water for the lodgers," answered Cosette. "My mistress sends me."

They walked on rapidly, and as they talked busily about many things, Cosette did not notice when they passed by the bakery. As they drew near the inn Cosette said to the stranger, "Please, kind sir, let me take the bucket now."

"Oh, no, I'll carry it to the inn," answered the stranger, "for I'll be spending the night there."

"That's very good of you, sir, but you don't understand. My mistress," whispered Cosette, "she will beat me if she sees that some one else has carried the water."

The stranger gave Cosette the bucket just as they reached the door of the inn. The landlady met them there. "Where have you been? Why did you stay so long?" she demanded in a cruel voice. "Where is the bread?" And seeing no bread, "Where, where, I ask, is the bread?" Cosette turned pale, and shook with fright, for she had forgotten all about the bread.

"If you did not bring the bread," shrieked the woman, "where is the money?"

When Cosette put her hand in her pocket she discovered that the money was gone—she had lost it. She had never been more frightened.

"Have you lost it?" cried the landlady, "or did you steal it?" And she reached for the whip hanging in the corner.

Just then the stranger, who had been fumbling in his pocket, said in a quiet voice, "Here, woman, here is the money. It fell out of the little girl's pocket."

The landlady took the money, put it in her pocket, and said no more. But as long as she lived Cosette never forgot the kindness of the stranger, and when she went about her tasks, hard as they were, they were made easier whenever she thought of him.

—Adapted from *Les Misérables*, by Victor Hugo.

Leader's Prayer: Our Father, we thank thee for work to do. Help us always to do our duty without hope of reward or fear of punishment. May we be true. Help us to perform each task as well as we can, and find our highest joy in helping others. In Jesus' name, Amen.

Hymn: No. 170, "I Would Be True."

IV. Project Period

Continue the activity initiated on the first day. Be sure that all materials are at hand, and that the pupils actually accomplish worthwhile ends.

V. Games

Let the pupils select their favorite games to be played during this period from the games played during the week.

LESSON VI

DISCOVERING THE RULES

Aim: Through the second and third weeks of the Vacation Church School these programs will seek to help the pupils to discover and practice the rules of right living, as set forth in the life and teachings of Jesus, especially applicable to the pupils' neighborhood contacts. These rules will be stimulated and developed in the *Worship* and *Discussion Periods*, and in the *Project* and *Game Periods* ample opportunity will be afforded for their expression. The purpose of the present lesson is to help the pupils to see the importance of having rules, and to find the source of these rules in their contact with Jesus on the one hand and with their fellows on the other.

Suggestions to the leader: To-day begins the second week of the Vacation Church School. Be sure that the assistants are thoroughly familiar with all plans for the week. Have all necessary equipment in readiness.

I. Opening Assembly

Do not let the *Assembly Period* become commonplace. Keep the appeal fresh, the interest keen. Help the pupils feel it is *theirs*.

II. Worship Training Period

To add to the effectiveness of the *Worship Periods*

throughout the week it will be necessary for the pupils to be able to use with understanding the following material:

1. *Response*, page 24, "Let the Words of My Mouth."

2. *Hymn*, No. 139, "Looking Upward Every Day" (the second and third stanzas).

3. *Hymn*, No. 141, "Father, Lead Me Day by Day."

4. *Hymn*, No. 169, "God of Our Boyhood, Whom We Yield."

Doubtless many of the children will be familiar with the *Response* on page 24, "Let the Words of My Mouth." Explain that this is to be used on the *Call to Worship* for the *Worship Period* for the two weeks following, and as such will be sung immediately after the conclusion of the prelude. As the pianist plays the air, let the children read the words, and then ask them to sing the verse with as much expression as possible. Repeat the singing two or three times, urging the pupils to memorize the verse so as to be able to sing it without the aid of book.

Now turn to Hymn No. 139, "Looking Upward Every Day." It is suggested that the first stanza may be omitted, since it is not directly applicable to the themes under consideration. The second and third stanzas should be read silently, then aloud. Let the pupils discuss freely the meaning of the lines, and find in them a source of helpfulness, as they strive to pattern their own conduct after the example of Jesus' way of life. Ask the pianist to play the tune through once or twice, then let the children put the words and music together. Since

the air is fairly simple, the pupils should have little difficulty in singing it well.

If time permits, devote a few minutes to the study of Hymn No. 141, "Father, Lead Me Day by Day." After the pupils have read the entire hymn through silently, call upon individuals to read each of the four stanzas aloud. After the reading of each stanza, let the pupils discuss its meaning. In the discussion stress such phrases as "ever in thine own sweet way," "when in danger" (what kinds?), "make me know that thou can'st save" (how?), "when I'm tempted to do wrong" (when and how?), etc. After the pianist has played the air once or twice let the pupils sing the entire hymn. Encourage them to memorize it.

The last hymn of the group, No. 169, "God of Our Boyhood, Whom We Yield," should be especially interesting to the boys. Study each stanza carefully and make frequent use of this hymn in discussions and worship.

III. Discussion Period

Problem: Begin with the question, How do you suppose that Jesus discovered the rules of the game he was to play? It is not enough just to say that God showed him. There is still the question, How did God show him?

Materials:

1. *Biblical References:*

(1) Matthew 4. 1–11 (paraphrased in *Pupil's Book*, p. 25).
(2) Luke 4. 16–21.
(3) Mark 1. 28–31, 32–35.
(4) Mark 10. 13–16.
(5) Luke 17. 11–19.

2. Kent, C. F., *The Life and Teachings of Jesus*, Section CXXIII.

3. Bosworth, E. I., *The Life and Teaching of Jesus*, Chapter VII.

Procedure: Proceed by asking the pupils to read silently the story of Jesus' temptation as found on page 25 of the *Pupil's Book*, and printed below.

Jesus' Temptation

(Matthew 4. 1–11 paraphrased)

One day Jesus went into the desert that he might be alone. He stayed there forty days and forty nights, and during all that time he went without food. Of course he must have been very hungry when the tempter came to him and said, "If you are God's son, change these stones into loaves of bread."

But Jesus answered, "Man cannot live by bread alone, but by every word that comes from the mouth of God."

Then the tempter led Jesus to Jerusalem, the Holy City, to the very pinnacle of the Temple, and said, "If you are God's son, jump down from here, for it is said that God will give his angels charge over you, and that they will protect you."

"You shall not tempt the Lord, your God," Jesus answered.

Again the tempter led Jesus to a very high mountain, and showed him all the kingdoms of the world, and said to him, "If you will only bow down and worship me, I will give you all these kingdoms."

Then Jesus answered, "Leave me, you tempter, God alone will I worship, and him only will I serve."

When the pupils have finished reading the story, help them to understand its meaning more clearly by discussing the following questions:

1. What three "rules" did Jesus have a chance to discover when he was in the desert? Let the pupils suggest these themselves, and write their suggestions on the blackboard. Make it clear that, if Jesus had listened to and obeyed the tempter, he could have won fame

(1) By becoming a magician, a wonder-worker.

(2) By becoming a great King in an earthly sense, greater than any king who has ever lived.

2. What *great* "rule" did Jesus discover in the desert and always afterward put into practice? To illustrate this point of worshiping and serving God alone, one of the pupils might be able to tell "The Legend of Saint Christopher," which he has studied in another course.

Not long after Jesus returned to his home in Nazareth, after spending these forty days and forty nights in the desert, he went to church. There he read aloud to all the people a few verses from the Bible that show very plainly that he had discovered the great "rule" of his life during those days and nights in the desert. Ask the pupils to turn to Luke 4. 16–21. After all have read these verses through silently, call on one pupil to read them aloud. Here we find that Jesus had discovered that his was to be a life of service to God and to his fellow men, in which he was

1. To preach good news (gospel) to the poor.
2. To proclaim release for captives.
3. To help the blind to recover their sight.
4. To set free the oppressed.

Now let us see whether or not Jesus actually lived according to the "rule" he discovered in the desert. Ask individual members of the group to look up, read silently, and tell in their own words the gist of the following references:

1. Mark 1. 28–31.
2. Mark 1. 32–35.
3. Mark 10. 13–16.
4. Luke 15. 1–6.
5. Luke 17. 11–19.

So far our discussion has concerned itself chiefly with Jesus' rule of life, with only an indirect relation to the lives of the pupils whom we are attempting to teach. The leader should avoid *tacking on a moral* at this point, but should seek to help the pupils to realize their need of a basic rule of life such as Jesus discovered and adopted for his own.

Ask the pupils to turn to the verse found on page 27 of the *Pupil's Book*, and read it through silently, and then discuss it in relation to the preceding discussion.

"O Jesus, once a Nazareth boy,
And tempted like as we,
All inward foes help us destroy
And spotless all to be.
We trust thee for the grace to win
The high, victorious goal,
Where purity shall conquer sin
In Christlike self-control."

Conclusion: Conclude the discussion with the following questions:

1. What shall be our great rule of life?
2. How can we put it into practice?

Help the pupils to formulate in their own words a basic rule comparable for them to that found in

Luke 4. 16–21, and then discuss freely the subrules that should govern their immediate relations with each other, in their families, on the playgrounds, wherever they come in contact with problems of being together.

IV. Worship Period

Prelude: It is suggested that the music for Hymn No. 139 might well be used as the prelude, in order that the pupils may have this added opportunity to become familiar with this new hymn.

Call to Worship, page 24 (school standing): "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. Amen."

Hymn: No. 46, "This Is My Father's World."

Bible Reading (in unison): Luke 4. 16–21.

Offering: As the offering is brought to the leader's desk, let the school stand and sing in unison the *Response*, found on page 33 of the *Hymnal for American Youth.*

Hymn: No. 95, "We Would See Jesus."

Talk by the Leader: Based on Jesus' Sabbath-day experiences in Capernaum, as found in Mark 1. 21–29, emphasizing the spirit of helpfulness as the great rule of Jesus' life. The following outline may be suggestive of the major points of the talk:

1. The fact that Jesus illustrated his teachings with definite acts of service.
2. The acts of service including
(1) Curing the man with an unclean spirit.
(2) Restoring Simon's mother-in-law to health.
3. *Conclusion:* Read Mark 1. 32–39.

Hymn: No. 222, "Where Cross the Crowded

Ways of Life," especially verses 1 and 4, may be sung as a solo, or may be repeated from memory by the leader.

Prayer: Our Father, we are glad to hear about Jesus' wonderful life of helpfulness to those who needed him. How thankful these persons whom he helped must have been to know him. Help us, our Father, to learn more about him, that we may follow his example in making "Helpfulness to others" the rule of our lives. In Jesus' name, Amen.

Hymn: No. 141, "Father, Lead Me Day by Day."

V. Project Period

While the *Discussion* and *Worship Periods* may seek to cultivate within the pupils ideals of right living to be expressed in their neighborhood contacts, it is to be hoped that the *Project Periods* of this week and next will help the pupils to discover what their neighborhood contacts really are, and how to make those contacts in a truly Christian way. In other words, the *Project Periods* should serve as the laboratory in which the ideals set forth in the *Discussion* and *Worship Periods* may be tested and tried. In that sense every phase of the morning's activities will be thoroughly and inextricably interwoven.

As in the case of the *Project Periods* of the first week, it is not considered advisable to set forth detailed and explicit plans for each day's activity.

The following suggestions are offered here for the project activity during the second and third weeks of the Vacation Church School:

1. *Excursions to various places of importance in the neighborhood in order to become thoroughly ac-*

quainted with them. Such places as the following may be visited: hospital, bank, post office, fire department, churches, principal stores and shops. In addition to knowing where these places are it is desirable that the pupils learn how to get into immediate contact with these agencies; for example, how to put in a fire alarm, and the dangers of false alarm; how to call a doctor, a policeman; how to address and mail letters to insure their delivery, etc.

2. *Making maps of the neighborhood to show the location of these important places, and any others that may have local significance.*

3. *Campaigns for safety, fire prevention, and sanitation*—these to be stimulated through cooperation with larger agencies promoting such interest.

4. *Carefully planned and supervised visits in small groups to such places as the telephone exchange, or factories,* in order to show the pupils how these promote the neighborhood's welfare.

5. *Excursions into other types of communities within reasonable distance from the place of meeting for the Vacation Church School.* For example, trips to the Ghetto, Little Italy, suburban communities, unpleasant congested city sections, rural settlements, may be a worthwhile means of helping the pupils to become acquainted with how people live in various types of neighborhoods.

It is further suggested that when trips are made to various places, not all the children be taken to the same place; that is, one group might follow the suggestions made in No. 1, another in No. 4, and another in No. 5. They may then pool their observations and by means of reports and pictures

share their experiences with the rest of the groups. All the pupils could work together on No. 2 and No. 3.

Wherever it seems not to be feasible to follow these suggestions in the project activity of the second and third week, the leader, in cooperation with his assistants, will need to work out plans that meet local needs and conditions. It should be kept in mind, however, that the activities engaged in must be purposeful, suited to the needs of the pupils, carefully planned, well directed and thoroughly valuable in the religious training of the pupils.

V. Game Period

The following games are suggested:
Squirrel in Tree, La Porte, p. 39.
Spry, La Porte, p. 106.
Third Man, La Porte, p. 100.

LESSON VII

HELPERS

Aim: To help the pupils (1) to recognize the wisdom and skill that Jesus displayed in choosing and training his helpers; (2) to feel that they have a share in carrying on his work; and (3) to find definite ways in which they may help in Jesus' work.

I. Opening Assembly

Are these periods growing better from day to day? They should improve in interest and participation.

II. Discussion Period

Problem: In order to carry out his work, and to live according to his rule of service, Jesus early found it necessary to have helpers. The problem for the pupils to consider here is not so much who the helpers were whom Jesus chose, but, rather, the work they were assigned to do, in order that they (the pupils) may recognize themselves as helpers of Jesus, with definite work to do, in order to help Jesus do his great work in the world.

Begin by a brief review of the preceding lesson. Ask them to read Luke 4. 16–21, and to see the definite phases of Jesus' great work in which he

would need the cooperation of others. Why was it further necessary for Jesus to have helpers? Emphasizing here especially such points as (1) in order that Jesus' work might spread into a larger territory; (2) in order that it might be continued in case he would have to give it up himself; (3) in order that he might have the companionship and support of a few well-chosen men in time of great need.

Materials:

1. *Biblical References:*

(1) Luke 4. 16–21 (review).
(2) Mark 1. 16–20.
(3) Luke 6. 12–16, 20–23.
(4) Luke 10. 7–14, 16–20, 24, 25, 28, 38–42.
(5) Matthew 28. 16–20.

2. *For interpretation of Jesus' calling the twelve disciples:*

(1) Kent, C. F., *Life and Teachings of Jesus*, Section CXXV.

(2) Bosworth, E. I., *Life and Teaching of Jesus*, Chapter XIV.

3. *For stories of Jesus' helpers:*

(1) Hunting, H. B., *Stories of Brotherhood.*
(2) Grenfell, W. T., *Adrift on an Ice Pan.*
(3) Mendenhall, Susan, *Livingstone Hero Stories.*
(4) Applegarth, M. T., *Lamp-Lighters Across the Sea.*
(5) Bolton, *Poor Boys Who Became Famous.*
(6) Bolton, *Poor Girls Who Became Famous.*
(7) Richards, Laura, *Florence Nightingale.*
(8) Frayser, N. E., *Followers of the Marked Trail.*
(9) Doxsee, H. M., *Getting Into Your Life-Work.* (For stories of famous men.)

Procedure: Ask the pupils to read the story found on page 28 of the *Pupil's Book*. Be sure that they are able to pronounce correctly the names of the twelve disciples. Emphasize the fact that Jesus chose men from the lowly walks of life to be his helpers. At least four of the group were fishermen, and one, Matthew, was a tax collector, and as such belonged to a much-despised class. See the following references on which the story found on page 28 in the *Pupil's Book* is based:

1. Mark 1. 16–20.
2. Luke 6. 12–16, 20–23.

Next lead the pupils in their consideration of what it meant for those twelve men to become Jesus' helpers. Let them look up, read silently, then aloud, and discuss the following references:

1. The task—Luke 10. 7–8, 11–14.
2. Preparation for the task—Luke 10. 9, 10.
3. Dangers—Luke 10. 16–20, 28.
4. Companionship with Jesus—Luke 10. 24, 25, 38–42.
5. Jesus' plans for his work after his death—Matthew 28. 16–20.

Introduce such questions as the following:

1. Why should it be easier to be one of Jesus' helpers now than in the days when he lived here on earth?

2. In your Sunday-school lessons and in your public-school work you have probably come across names of men and women who have been followers of Jesus. Let us mention some of them now, and try to tell something of what they did to help Jesus in his work. These facts may be written in the *Pupil's Book*.

1. Stephen
2. Paul
3. David Livingstone
4. _____
5. _____
6. _____
7. _____
8. _____
9. _____
10. _____

Conclusion: Throughout the discussion the emphasis has been placed upon the *work* of Jesus' helpers. Guide the pupils now in thinking of *themselves* as Jesus' helpers, making use of two modes of approach:

1. How may we become Jesus' helpers? (Get specific and concrete answers to this question.)

2. What kinds of work may we do as Jesus' helpers? At home? In the neighborhood? In the church? (Help the pupils to think here of definite work they may do as Jesus' helpers.) These suggestions may be written in the *Pupil's Book.*

III. Worship Period

Prelude: "La Cinquantine," by Gabriel Marie.

Call to Worship: Page 24 (school standing): "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer. Amen."

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Scripture Reading: Ask five pupils to read aloud in the worship service the following passages descriptive of Jesus' followers:

1. The Task—Luke 10. 7, 8, 11–14.
2. Preparation for the task—Luke 10. 9, 10.
3. Dangers—Luke 10. 16–20, 28.
4. Companionship with Jesus—Luke 10. 24, 25, 38–42.
5. Jesus' plans for his work after his death—Matthew 28. 16–20.

Solo: No. 128, "Jesus Calls Us, O'er the Tumult." To be sung by the leader or by one of the teachers.

Offering: As the offering is brought to the leader's desk, let the school stand and sing in unison the *Response*, found on page 33 of the *Hymnal for American Youth*:

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

Hymn: No. 139, "Looking Upward Every Day," second and third stanzas.

Story: Instead of a single story told by the leader, the following procedure may be found highly effective:

1. If possible, select at least five children to tell in their own words something interesting about each of the following men and women who have served as Jesus' helpers:

a. Wilfred T. Grenfell.
b. Florence Nightingale.
c. David Livingstone.
d. Frances E. Willard.
(And others.)

2. In case it is impossible to have this done by the pupils the teacher may take the responsibility of presenting something interesting concerning these people.

Leader's Prayer: Our Father, we thank thee for the stories of these men and women who gave their lives to be helpers of Jesus. We thank thee for their example, and for the example of all the other men and women at all times, and especially for those now, who are doing their very best to follow Jesus' last command when he said, "Go ye into all the world, and teach all nations." Grant that we, too, may be Jesus' helpers, following him wherever he may lead us. Help us to be true and loyal, to work hard, and to do our very best. In his name, Amen.

Hymn: No. 201, "Marching With the Heroes."

IV. Project Period

Continue project activity begun on the preceding day. See that all plans are made and that the work proceeds in an orderly and worth-while manner.

V. Game Period

The following games are suggested:
Hoop Relay, La Porte, p. 104.
Sculptor, La Porte, p. 39.
Going to Jerusalem, La Porte, p. 35.
Triple Change, La Porte, p. 40.

LESSON VIII

SEEING GOOD IN OTHERS

Aim: To help the pupils to see the good rather than the unattractive in the people that make up their world, so that they may follow Jesus' example of being a true friend to all who need their friendship.

I. Opening Assembly

Do you begin exactly on time? Are all pupils present? Do they *respond?*

II. Discussion Period

Problem: As an outgrowth of this lesson it is to be hoped that the pupils will see the mistake of judging other persons merely on the basis of external appearance. Begin the period by letting them read silently the following story, "Getting Acquainted," found on page 32 in the *Pupil's Book:*

Ten girls made up Miss Carpenter's Sunday-school class, and whenever they were together, whether at Sunday school, at a party, or on a hike, they had delightful times. They were all in the same grade at school too.

One day Miss Carpenter brought a new girl to Sunday school, who seemed, on the outside at

least, to be much different from the other girls. Of course the girls noticed her clothes—her dress too long, her shoes too heavy, her stockings, coarse and *black*, her coat too small and very shabby. "Why, she doesn't even have her hair bobbed," whispered Anne to Elizabeth.

But to Miss Carpenter's delight the girls all greeted the stranger, although they could hardly wait till after Sunday school to say all the unkind things they had been thinking about this queer new girl whom Miss Carpenter had brought into their class.

"Did you ever see such a funny dress?" asked Elizabeth of Jean. "Or such queer shoes?" returned Jean.

"She hasn't heard that only 'old-fashioned' girls wear *black* stockings now," remarked Dorothy.

"Well, one thing is certain," said Anne, "we'll get rid of her. We'll just snub her. That's the way. She won't stay here long." And all the other girls agreed that that would be the best way to solve the problem.

The next day each girl in the class received a pretty little invitation to a party at Miss Carpenter's house the following Saturday. They exclaimed over their invitations and began at once to talk about what they would wear and to try to guess what new surprise Miss Carpenter would have, for her parties were always a treat, long to be remembered.

All at once Dorothy shouted, "Girls! Do you suppose Miss Carpenter has invited that girl she brought to Sunday school last Sunday?"

Immediately all the girls lost their enthusiasm for

the party. Elizabeth wanted to ask Miss Carpenter, but they decided that that would hardly be proper.

"I've a good notion not to go," threatened Anne, and the others felt much the same way.

But they were all at Miss Carpenter's house at the time appointed, and they were glad to see that the new girl was not there. Soon after the girls had all arrived Miss Carpenter said, "Now, girls, I have a real surprise for you to-day—something different from anything you have ever had."

Just then a door opened and Miss Carpenter introduced Angelina, the new girl herself, all dressed in the peasant garb of her mother's family in southern Italy. The girls exclaimed at her bright-colored full skirt, at her trim bodice, and her lovely scarf. For the first time, too, they noticed her beautiful face—the soft olive complexion, the big brown eyes, the shining white teeth, the wealth of brown curly hair, and the attractive smile.

"Isn't she pretty?" whispered Dorothy to Anne.

"Listen," answered Anne, "she's going to sing. Don't you love her in that dress?"

The girls listened to Angelina sing one after another of the old Italian folk songs, and they marveled at the easy motion of her body, as she tripped lightly across the floor to the rhythm of the pretty tunes.

"Would you like to learn one of those songs?" she asked, and the girls all answered, "Oh, yes, please teach us."

Before long Miss Carpenter's living-room was filled with singing. When the girls had sung several songs they all sat down on the floor to listen to Angelina's stories about Italy.

"Won't you teach us to say some Italian words?" asked Elizabeth.

"Oh, please do," joined in the others.

And then Angelina taught them to say the Italian for "Good morning," "Thank you," "You are welcome," and "We will always be friends."

The time passed so quickly that it was time to go home almost before the girls knew it. As they left Angelina, they all shouted, "Don't forget to come to Sunday school to-morrow."

And among themselves they rather sheepishly said: "Isn't she a peach? Aren't you glad she was there?"

Let the pupils discuss the story freely, and guide their thinking by means of the following questions:

1. Did Miss Carpenter do right or wrong in expecting her class to take Angelina in? Give your reasons.

2. How did Angelina finally win the friendship of the other girls?

3. Why is it unfair to judge persons by their clothes?

4. If this had been a boys' class, would they have acted in the same way toward a strange boy? Give your reasons.

5. What does this story teach us about judging other people?

Procedure: When the pupils have become thoroughly aroused as to the nature and meaning of the problem introduce certain vivid experiences of Jesus in dealing with certain persons in whom he tried to discover real worth. Begin by asking the pupils to look up the following references:

1. Matthew 9. 10–13.
2. Matthew 9. 9, also Luke 5. 27–29.
3. Luke 19. 1–10.

Before these stories are clear to the pupils the term "publican" will have to be explained. A publican was a tax collector, who, because of the way he did his work, was greatly hated by all the people. The leading publicans were called "farmers," which means that they appointed deputies to collect fixed taxes from the people, from which they (the farmers) profited. In order to make money from the taxes the farmers always asked more tax of the people than the government required.

When Jesus mingled freely with publicans he was suspected by the religious leaders as being too friendly with them. These religious leaders even thought that Jesus did wrong in mingling with sinners, in spite of Jesus' statement in Matthew 9. 12 and 13. Let the pupils discuss these three passages with sufficient detail and frankness as to help them to see how Jesus overlooked *outward* things in order to discover the real worth of persons.

Conclusion: In conclusion ask the pupils to turn to Luke 18. 9–14. Call upon one member of the group to read the selection aloud, and then call upon several others to bring out and make clear the meaning of the passage. In Matthew 7. 1 are found these words, "*Judge not, that ye be not judged.*" How would you explain that verse after reading the story for to-day?

Talk over freely a point of view or a policy which the group may adopt in trying to discover good in others.

III. Worship Period

Prelude: Hymn No. 222, "Where Cross the Crowded Ways of Life," to be played.

Call to Worship: Page 24 (school standing). "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 95, "We Would See Jesus."

Scripture: Let three pupils be responsible for reading the selections studied in the *Discussion Period.*

1. Matthew 9. 10–13.
2. Matthew 9. 9, also Luke 5. 27–29.
3. Luke 19. 1–10.

Offering: As the ushers bring the baskets to the leader's desk, let the school stand and sing together the *Response*, found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Story: "The Legend Beautiful."[1]

Long years ago there lived in the dingy confinement of a monastery cell a monk whose days, and nights also, were often spent in long seasons of prayer and fasting. One morning as the monk was kneeling on the cold stone floor he seemed to enter into the very presence of God. His ugly cell appeared flooded with a strange light until it became a place of mysterious beauty. His face, and even his garments too, glowed with a rare radiance.

"Who am I, thou Christ of God," he cried, "that thou should'st favor my lowly dwelling with thy presence?"

And then even as the monk knelt there, "won-

[1] Used by permission of Houghton Mifflin Company.

dering, worshiping, adoring," there burst in upon his ears the disturbing noises of the street—bells ringing, children, some laughing, some crying, and the busy footsteps of traders bent for the market place. Above them all he heard the pitiful wails of beggars seeking food and shelter. Wrapped in the silent splendor of his vision of the Christ, the monk tried hard to shut out the tumult from the street, though in his heart there waged a conflict.

"Shall I go or shall I stay?" he asked himself. "The poor are always at the convent gate. Shall I leave this heavenly vision for a crowd of ragged beggars?"

Above the din and indecision there came a soft, clear whisper,

"Do thy duty; that is best.
Leave unto thy Lord the rest."

With that the monk arose from his knees, turned and looked anxiously out of the one little window with which his cell was blessed. The familiar sight that greeted his eyes seemed to stir him deeply, for there at the gate were the city's poor—

"Looking through the iron grating
With that terror in the eye
That is only seen in those
Who amid their want and woes
Hear the sound of doors that close
And of feet that pass them by."

Again came the voice,

"Whatsoever thing thou doest
To the least of mine and lowest
That thou doest unto me."

The monk could wait no longer. Out of his cell into the corridor and on into the street he went to help those in need. Here he found a little child lost, whom he returned to his mother. Then he was able to help an old man and woman pass through the crowded marketplace with safety. Everywhere he found men and women and little children in need of food, and gladly did he share with them the last morsel that he had.

At the end of the day he turned his weary footsteps in the direction of the monastery, having spent his strength in deeds of kindness to those in need. As he approached the threshold of his cell he felt again the presence of God—even more beautiful than

> "As he left it there before,
> When the convent bell, appalling,
> From its belfry calling, calling,
> Summoned him to feed the poor.
> Through the long hours intervening
> It had waited his return,
> And he felt his bosom burn,
> Comprehending all the meaning
> When the blessed vision said,
> 'Hadst thou stayed, I must have fled.' "

Leader's Prayer: Our Father, we thank thee for the stories we have heard and read to-day. They have given us many things to think about. We are afraid that many times we have been unkind in our thoughts about boys and girls whom we have not really known. We ask that thou wilt forgive us, and that we may learn a very useful lesson in following Jesus' example of seeing good in all people. In his name we ask it. Amen.

Hymn: No. 170, "I Would Be True."

As the pianist plays it through let the group read the first verse through silently and think about its meaning. Then let the entire group join in singing the second verse as the closing prayer of the service:

"I would be friend of all—the foe, the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up, and laugh and love and lift. Amen."

IV. Project Period

Continue the project activity entered upon for the week.

V. Game Period

The following games are suggested:
Club Snatch, La Porte, p. 34.
Animal Alphabet, La Porte, p. 41.
Dodge Ball, La Porte, p. 95.

LESSON IX

MAKING FRIENDS

Aim: To help the pupils to learn how to be real friends—to enjoy companionship, to give and take, to express their best selves in their relationships with their friends.

I. Opening Assembly

II. Discussion Period

Problem: In the preceding lesson the need for seeing good in all persons was discussed. To-day the scope of the discussion might well be limited to a coordination of *how one should treat his friends,* those persons that make up the intimate circle of one's acquaintances. It must be kept in mind that Juniors' friendships, at least at the beginning of later childhood, are fleeting and unstable, but that gradually there begin to emerge strong ties of friendship that mature in adolescence. It is worth while, then, to devote a *Discussion Period* to the problem of friendship.

Begin by asking the pupils to give their own ideas as to what sort of person a real friend must be. Help them to make concrete statements, and write these on the blackboard. These may also be written in the notebooks. It is to be hoped that some such ideas as the following may be expressed:

1. A true friend keeps secrets.
2. A true friend is not two-faced.

3. A true friend helps you when you are in trouble.
4. A true friend shares with you.
5. .....
6. .....
7. .....

Materials:

Bible References:

1. Ruth 1. 16, 17 (in connection with the story of Ruth).
2. 1 Samuel 18. 1–3 (in connection with the story of David and Jonathan).
3. Luke 10. 38–42; John 11. 1–44.
4. John 15. 13–15.
5. John 13. 34, 35.

Procedure: When the pupils have had ample time to discuss this question, ask two members of the group to tell in their own words the story of Ruth and Naomi, and the story of David's friendship with Jonathan. Ask the pupils to look up the following references:

1. Ruth 1. 16, 17 (in connection with the story of Ruth).
2. 1 Samuel 18. 1–3 (in connection with the story of David and Jonathan).

Direct the discussion at this point by means of such questions as

1. What made Jonathan's friendship for David really great?
2. What did it mean to Ruth to make the vow she made when she followed Naomi?

3. What does it cost to be a true friend?

At this juncture tell the story of Jesus' friendship for Mary and Martha (Luke 10. 38-42; John 11. 1–44), using the following outline:

1. Jesus' need for friends such as Mary and Martha.

2. Different ways in which these women showed their friendship:

(1) Martha in waiting on Jesus' physical needs.

(2) Mary in supplying the comfort and help of her own company, which Jesus really needed most at that time.

3. Jesus' appreciation of his friendship with Mary and Martha in returning to them their brother Lazarus.

At the end of the story ask the pupils to find and read in their Bibles things that Jesus said about *friendship*, as follows:

(1) John 15. 14, 15.

(2) John 13. 34, 35.

(3) John 15. 13.

Conclusion: Conclude the discussion with some such questions as the following:

1. What kind of friend am I? Can my friends trust me?

2. Who are my true friends?

3. How may I be a better friend? At this point direct the pupils to a frank and concrete discussion of how they may be better friends to those whom they call friends.

III. Worship Period

Prelude: "Minuet in G," by Beethoven.

Call to Worship: Page 24 (the school standing):

"Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 38, "For the Beauty of the Earth," stressing particularly the third stanza.

Scripture: Ask individuals to read the following references:

1. Ruth 1. 16, 17.
2. John 15. 14, 15.
3. John 15. 13.
4. John 13. 15.

Hymn: No. 139, "Looking Upward Every Day" (second and third stanzas).

Offering: As the baskets are brought to the leader's desk, let the school stand and sing together the *Response*, found on page 33 of the *Hymnal for American Youth.*

Hymn: No. 46, "This Is My Father's World."

Story: "Milly Masters' Sister."[9]

"I have another law for you to learn, girls," said Miss Lawrence, captain of the Tulip Troop of Girl Scouts. "A Girl Scout is a friend to all and a sister to every other Girl Scout."

"I like that one," said Milly Masters; "it makes me feel as if I were one of a big family, and not just a lonely only child."

"Oh, you!" broke in Mary Thayer, who was the eldest of seven children and knew a good deal about the cares that go with being the big sister in such a family. "You don't need to pine for a family. It's not all fun. And you don't always feel so friendly toward all of them, even when they're your own."

"Why, Mary Thayer! You ought to be ashamed

[9] Used by permission of the publishers, Council of Women for Home Missions and the Missionary Education Movement, as adapted from the Story by Annie E. Harris, and found in *Better Americans*, Number III, by Herbert Wright Gates.

of yourself!" exclaimed Janet Burgess, who was the little sister of a big brother who adored and petted her and kept her supplied with pocket money.

"Well, I'm not ashamed," insisted Mary. "I'm just honest. It's a lot easier being friends with your sister scouts, because they like to do the same things you do, and they don't have to be rocked until your arms are stiff, and they don't expect you to wash their faces and mend their stockings."

"That's what I call plain selfish," said Janet, getting excited. "I'd love to have some faces to wash in my family."

"Wait a minute, Janet," said Miss Lawrence. "If you are going to be a friend to Mary, you must try to understand what she means. She loves her family, of course, but I know that she must often have to give up things she would like to do herself in order to keep the little brothers and sisters happy."

Mary flashed a quick glance at the captain. She was just like that, thought Mary, always seeming to understand.

"Miss Lawrence, do you think that we can be a friend to everyone in the world?" asked Milly.

"What were you thinking of, Milly?"

"I was thinking of Antonina Costa," said Milly. "She's new here. Her father keeps the little store down by the depot, and they say he sells things he shouldn't."

"That's probably nothing against Antonina," said Miss Lawrence.

"Well, it wouldn't be very nice for us to associate with her," objected Milly.

"What made you think of Antonina just now?" asked Miss Lawrence.

"Well, you see, Antonina is just our age, and she asked me the other day if you had to pay a lot to belong to the Girl Scouts. She said she wanted to save up for it if it was not a lot."

"That's not a hard question," said Miss Lawrence. "I hope you told her to come into the troop, Milly."

Milly hesitated and then said, "No, I didn't. I let her think it cost a good deal. I didn't say so exactly, so it wasn't a lie, but I had to keep her out somehow."

"But why?" asked Miss Lawrence. "Girl Scout troops are not to keep girls out of, but for them to come into."

"Not Antonina!" exclaimed Milly. "If you knew her!"

"It's because she's so dirty," explained Janet. "Nobody will sit next to her in school."

"Poor girl. Someone must tell her. Probably her mother is too busy to look after her. Is there a large family of them?"

"Two or three children, I guess. But I should think that a girl her size would know enough to keep clean her own self."

"No, Janet. I doubt if she would. It takes training for that. Your mother had to work hard to get you to love keeping clean; and if your Katie didn't spend hours over the ironing board, your dresses wouldn't look as nice as they do."

"I could do it myself if Katie didn't," declared Janet.

"I wonder if you would," said Miss Lawrence, thoughtfully. "But, aside from all that, don't you think there is some good turn that we could do for Antonina?"

Mary Thayer had been thinking hard. She knew better than any of the others how much work there is to be done in a large family.

"I think we ought to let Antonina in," she said. "She's like any of us would be if we weren't taken care of by inches."

"That's the right scout spirit, Mary. What do you say, girls? Shall we do this much for Antonina?"

There was some objection, but they finally agreed, and Mary volunteered to invite Antonina to the next meeting.

When she appeared she looked so clean and presentable that Miss Lawrence was surprised. She wondered what ground there could have been for the girls' criticisms. Antonina's voice was a great help on the songs, and Miss Lawrence was delighted with her earnest salute to the flag.

Most of the girls received new emblems for various accomplishments at this meeting, and while they were busy sewing these on the sleeves of their uniforms Miss Lawrence talked with Antonina and explained what the various emblems meant.

"Yes," said Antonina, "Milly has told me about them."

"Milly?" said Miss Lawrence, in surprise.

"Yes'm. Milly says I could have the one for cooking and the one for ironing and sewing and some others. I'm not much good on bed-making yet, but I'm going to be. She's teaching me."

"Where does she give you the lessons?" asked Miss Lawrence, growing more surprised as she thought of Milly's remarks at the last meeting.

"At my house. I never had such a friend as

Milly—not since my mother died. You'd never believe how hard it was to have anything ready on time. Father was cross because the meals were late, and Miss Myers sent Rosella home because her hair wasn't combed; and I just couldn't get things done. Then Milly came."

Antonina stopped suddenly. Miss Lawrence understood, as usual.

"I am sure Milly would be a help. Tell me, when did she come?"

"Last Friday. She said she had just been to scout meeting, and she had to explain something she said to me about the scouts costing a lot of money. When she found my mother was dead she nearly cried, and she's been coming ever since to help me."

Miss Lawrence glanced across the room to where Milly was putting the last stitches on her emblems. Milly saw her and came over to submit her work for inspection.

"It would be a joke to sew on a sewing badge with bad sewing, wouldn't it?" she said.

"It surely would, but that is not the way you do things," said Miss Lawrence.

There was a note in her voice that caught Milly's attention. She looked up quickly and then glanced at Antonina. "She's been telling on me," she said.

Miss Lawrence nodded.

"It has been such fun," said Milly, slipping her arm across Antonina's shoulders. "We are learning things from each other. Nora is so cranky she will never let me muss about our kitchen, so I'm going to earn my cooking badge on Antonina's stove. We practice bed-making every day, then I comb hair

for Rosella and Philip and Nita while Antonina gets herself ready. I'm going to learn ironing down at her house too; and washing, if she will let me. First thing you know, my left sleeve will be all covered with badges."

"And every time I see you," said Miss Lawrence, "I shall think of one big badge covering you all over, and it will stand for the biggest accomplishment any girl can have."

"What is that, Miss Lawrence?" asked Milly.

"The accomplishment of being a good neighbor and a friendly sister," said Miss Lawrence.

Leader's Prayer: O God, our Father, we thank thee for our friends. We thank thee for the lesson Jesus taught us about how we should treat our friends. Help us, our Father, to be fair to our friends, to treat them as we would have them treat us, to share with them the good things we have, and to help them when they need us. In Jesus' name. Amen.

Hymn: No. 141, "Father, Lead Me Day By Day."

IV. Project Period

Continue the project activity already under way. Make definite plans for bringing the work to a close in connection with Lesson X.

V. Game Period

The following games are suggested:
Weavers, La Porte, p. 100.
Hunt the Fox, La Porte, p. 96.
Caterpillar, La Porte, p. 34.

LESSON X

GETTING EVEN

Aim: To help the pupils to discover the best way of settling their disputes, following Jesus' example, when he said, "Love your enemies, do good to them that hate you."

I. Opening Assembly

Bear in mind that the school service *begins* with this period. Make it worth while for all the pupils to get there on time.

II. Discussion Period

Problem: To-day we will consider a problem that never ceases to have a bearing on the conduct of daily life—*The best way to get even.* During childhood this issue is none the less important than in adult life. It grows in difficulty and seriousness with the development of one's social contacts.

Begin the period by asking the pupils to turn to page 39 in their books, and to consider carefully the questions implied in the statements describing various ways of getting even. Give the pupils ample time in which to read the statements, then give them opportunity to check in the columns at the right, whether or not the way of getting even involved in each statement is *right*, in the light of what they know of Christian principles of getting even.

	Right	*Wrong*
1. The gang called Harold a coward when he refused to fight. Was the gang right?		
2. Whenever anyone picked on Mary she settled it with a fight.		
3. Fred, being smaller than Glenn, was afraid to fight, so he decided to get even with Glenn for taking his ball and bat by telling the teacher.		
4. Whenever you have wronged another, no matter how you hate to do it, you should always apologize.		
5. Instead of telling the teacher, when Mary saw Jean cheating, she went to Jean after school, talked it over with her, and tried to get her to promise not to cheat.		
6. After dark Howard and Robert tramped down Mrs. Stewart's flower garden, for Mrs. Stewart's chickens had destroyed their garden.		
7. "Why should I bother to apologize to anyone? That's what sissies do," said Don.		
8. Fighting is the coward's way of settling disputes.		
9. When Frances went to get her wraps after school, she took Marjorie's rubbers, for she remembered that Marjorie had taken hers on the last rainy day.		
10. Unless you learn how to fight when you are young, you will never amount to anything when you grow up.		

Give the pupils ample time in which to consider and check these statements. So far as possible avoid any discussion at this point, in order that the pupils may check the statements as they really feel now that they should be checked. When they have finished proceed with discussion.

Procedure: With these statements fresh in the pupils' minds, raise the question, "*What is the best way to get even?*" Perhaps, you may think that the best way to get even is to fight it out. At this

point admit free discussion, in order that the pupils may state freely their viewpoints. In double columns under the question, write the pupils' responses, somewhat as follows:

The best way to get even—

1. *Is to fight it out,* because

(1) One who refuses to fight is a coward.

(2) It is the brave thing to do.

(3) When you show that you are afraid to fight, you will be "picked on" all the more.

(4) .....

(5) .....

(6) .....

(7) .....

(8) .....

(9) .....

(10) .....

2. *Is to follow Jesus' teaching,* found in Matthew 5. 38–42, also Matthew 5. 43–48, and in Luke 4. 31, which would mean that the best way to get even is to

(1) .....

(2) .....

(3) .....

(4) .....

(5) .....

So far we have been trying to see all sides of a very important and difficult question—*What is the best way to get even?* We have raised several questions that ought to help us answer the big question before us. We have expressed our ideas on why it is best to fight it out, and, on the other hand, what

Jesus would do if he were in our places (Matthew 5. 38–48).

Conclusion: Bring the discussion to a close by raising and considering freely the following questions:

1. Which is the more cowardly in the long run—to fight or to find the more Christian way of settling disputes?

2. Explain the meaning of "Revenge is always the pleasure of a little, weak, and narrow mind."

3. How are you going to "get even" from now on? What will you do when someone calls you a name? When someone tries to "pick a fight"? When you get a chance to repay someone for telling on you?

Talk it over, and then decide on the best ways for getting even to be written in the *Pupil's Book* in the places provided there, pages 40–41. Look up Luke 23. 24. Ask a pupil to read it. Give the group an opportunity to discuss it and to memorize it.

III. Worship Period

Prelude: Hymn No. 95, "We Would See Jesus," may be played.

Call to Worship: Page 24 (the school standing). "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 139, "Looking Upward Every Day" (second and third stanzas).

Scripture Reading: Let individuals read the two selections

1. Matthew 5. 38–42.

2. Matthew 5. 43–48.

Let the group repeat in unison the Golden Rule (Luke 4. 31).

Hymn: No. 95, "We Would See Jesus."

Offering: As the baskets are brought to the leader's desk, let the pupils stand and sing the *Response*, found on page 33 in the *Hymnal for American Youth.*

Story: "David's Way of Getting Even."

In the days when Saul was king of Israel, young David, the king's harpist, began to grow in favor with the people. They admired his wisdom and bravery, and they loved his kindly ways. Although the people were loyal to Saul and acclaimed him loudly with "Long live the king!" they often shouted, "Hail, David, son of Jesse!"

Whenever the people praised David, Saul became very angry. "Why should they praise him?" he would ask. "I alone am king. I alone deserve all the praise." And the more Saul thought about it the more he hated David.

One day he sent for David to come before him and play his harp, but he did not hear the music. His face was dark and set. In his hand he held tightly his spear. For he was plotting how he could kill David, whom he feared the people had come to love more than himself.

Suddenly Saul rose to his feet and hurled the spear at David. "I will pin him to the wall," he said. But David was too quick for Saul. He jumped quickly to one side and the head of the spear plunged into the wall.

Fearing for his life, David fled from the court and from the city to the wilderness at the south. There he gathered about him many soldiers, until the company numbered six hundred. King Saul heard of David's hiding place and took his army of three

thousand men to capture David. But by the time Saul and his men had reached David's camp, David and his men had escaped. Again Saul was very angry at David, and swore vengeance upon him.

David's spies were watching Saul and his army, and when they knew that Saul's men had encamped for the night they wanted David to attack them, but David said, "Let not a man stir from this place."

As soon as darkness had fallen David took one of his trusty captains and set out for Saul's camp, that he might see for himself where Saul and his men were hiding. They had to move very cautiously, for their capture would mean certain death. The slightest noise might wake the guards. But so cautiously did they creep through the camp that they soon reached the very side of the sleeping king.

David's companion would have slain Saul then, but David said, "Destroy him not."

For a moment David looked down upon the face of Saul, whom he might have killed, but instead he said, "The Lord forbid that I should stretch forth mine hand against the Lord's anointed." Then David and his companion departed quickly, taking with them Saul's spear and cruse of water.

When they reached the top of the hill David said, "Now let us waken the camp," and together they shouted to Saul's captain, whose name was Abner: "Abner! O Abner! Art thou not a brave man, the bravest in all Israel? Wherefore hast thou not kept watch over thy lord, King Saul?

See now where the king's spear is and his cruse of water."

All this King Saul had heard, for the shouting had wakened him, and he recognized David's voice. "Is that thy voice, my son David?" he called.

"It is my voice, my lord," David answered. "Behold, thy spear, O king. The Lord delivered thee unto my hands to-day, but I would not put forth my hand against the Lord's anointed."

When King Saul knew that David had spared his life he repented and said: "Return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day. Blessed be my son David!"

Leader's Prayer: We thank thee, our Father, for this story of a man who was brave enough not to fight. Help us when we are tempted to take the easiest way to settle our disputes, to remember that it is more cowardly to fight than to "return good for evil." May we study Jesus' teachings more closely, that we may discover his way of life, and then have the courage to follow it. In his name. Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

IV. Project Period

In view of the fact that this is the closing service of the second week, it is desirable that as nearly as possible all project activity in progress through the week be brought either to conclusion or to a satisfactory stage from which it may be continued during the following week. Plan this day's work very carefully.

V. Game Period

So far as possible let the pupils choose their own games to-day from among those played and enjoyed during the two weeks of the Vacation School. Help them to choose games involving vigorous activity, sharp competition, and wholesome rivalry.

LESSON XI

KEEPING PROMISES

Aim: To help the pupils to cultivate ideals of trustworthiness that will be expressed in the contacts of their daily lives.

I. Opening Assembly

By this time the standards of the class should be such that all are on time and that all take part.

II. Discussion Period

Problem: Our problem to-day deals with a commonplace, though exceedingly important, phase of conduct—*keeping promises*. Begin by raising some such questions as the following:

1. You borrow a book from the library and fail to return it when it is due. What is the right thing to do about it?

2. A friend tells you a secret, which you promise not to tell, but you break your promise. How will you explain to your friend when he discovers what you have done?

3. You promise to do a certain piece of work after school for your mother. Instead you stop at a friend's house and play till dinner time. Who will do your work for you? Will your mother have much faith in your promises?

When the pupils have thought of these questions, and exchanged their ideas upon them, give them an opportunity to suggest further instances of a similar

nature in their own experience. These may be written in the *Pupil's Book*. Help them to summarize the problem somewhat as follows: "*When I make a promise, do I have to keep it?*"

Procedure: When by means of discussion the problem has become sufficiently interesting and vital to the pupils, proceed toward its solution by introducing the story of Peter's denial, as found in Matthew 26. 31–35, 69–75, paraphrased in the *Pupil's Book*, page 42. Ask the pupils to read it carefully, calling upon one member of the group to read it aloud. Now raise some such questions as the following:

1. Why is it always easier to make promises than to keep them? Note Matthew 26. 35, also 70, 72, and 74.

2. Why should we keep our promises? Should we keep them only to save ourselves from suffering? See Matthew 26. 75.

3. Would it be better not to make promises at all, but to do always what we think best? Why or why not?

4. Is failing to keep our promises a kind of lying? Give your reason.

5. What would probably have happened to Peter if he had kept the promise made in Matthew 26. 35? To prevent harm to himself, was he right in denying Jesus? Why, or why not? What would you have done?

Although when put to this supreme test Peter found himself to be weak and unable to keep his promise to Jesus, we are glad to find that he later made up for his failure by doing all in his power to spread Jesus' way of life and service. For the great

things he did he has been called one of the greatest followers, if not the greatest follower, of Jesus.

Look up the following references which tell of some of Peter's brave deeds:

1. Becoming the leader of the disciples—The Acts 1. 15a.
2. Preaching a great sermon—The Acts 2. 14.
3. Helping one in need—The Acts 3. 1–6.
4. Imprisoned—The Acts 4. 3; 5. 17.
5. Followers of Jesus—The Acts 4. 13, 19, and 20; 5. 29.

Conclusion: After discussing these references raise again the question, "*When I make a promise, do I have to keep it?*" Help the pupils at this point to keep the discussion concrete in reference to the problems they face each day, keeping or failing to keep promises. Give them an opportunity to decide upon a *rule* to follow as an aid in keeping promises. It is suggested that the line "I would be true, for there are those who trust me," might be a very good rule to adopt and follow.

Conclude the discussion by asking the pupils to read in unison the hymn "I Would Be True" (No. 170). If they have not already memorized it, give them an opportunity to do so at this time.

III. Worship Period

Prelude: "Träumerei," by Schumann.

Call to Worship: Page 24 (school standing). "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 95, "We Would See Jesus."

Bible Reading: The story of Peter's denial, as

found in Matthew 26. 31–35, 69–75, or the paraphrase found in the *Pupil's Book*, page 42. This may be read by one of the pupils.

Hymn: No. 170, "I Would Be True."

Offering: As the offering is brought to the leader's desk, let the school stand and sing in unison the *Response*, found on page 33 of the *Hymnal for American Youth.*

Hymn: No. 169, "God of Our Boyhood, Whom We Yield."

Story: "The Silver Candlesticks."

The Bishop was called My Lord Welcome because his door was never locked and all were at home in his house who chose to enter. But now his good housekeeper was anxious about the unlocked door. A man had been seen in the streets of the town who was undoubtedly a suspicious and dangerous character. The streets were dark and one could not depend upon the police. Hence it was necessary for wise people to be their own police, bolt and bar their windows, and lock their doors.

"This house is not at all safe," said one of the stewards, "and, if my lord permits, I will go to the locksmith at once, and have bolts and bars put on. For I say that a door that can be opened from the outside by the first passer-by is most terrible; besides, my lord is always used to saying, 'Come in,' and in the middle of the night."

Just then came a loud rap on the front door.

"Come in," said the Bishop.

The man who entered was not pleasant to look at. He was rough and wild, but his eyes though bold were very tired. He began at once to speak in a loud voice.

"Look here! My name is Jean Valjean. I am a galley-slave and have spent nineteen years in prison at hard labor. I was set free four days ago, and have been walking ever since, trying to find a place to work; but here is my passport. See what there is on it: 'Jean Valjean, a freed convict, has been nineteen years in the galleys. Five years for robbery, fourteen years for having tried to escape four times. The man is very dangerous!' This evening when I went to the inn I was driven off. I went to another; it was the same. I went to the prison, and the jailor would not take me in. I got into a dog barrel, but the dog bit me and drove me off. I went into the fields to sleep in the starlight, but there were no stars; so I came back to town, and was lying down on a stone bench in a doorway, when a good woman pointed to your house, and said, 'Go and knock there.' What sort of a house is this? Do you keep an inn? I will pay. I have money—twenty-one dollars and ninety-three cents, which I earned doing nineteen years' hard labor. I am very tired, and frightfully hungry; will you let me stay here?"

"Madame Magliore," said the Bishop to his servant, "you will lay another knife and fork, and put clean sheets on the bed in the alcove."

The servant went out, and the Bishop turned to his guest.

"Sit down and warm yourself, sir. We shall have supper soon, and your bed will be made ready while we are eating."

The man's face changed. From being harsh it was stupified with joy.

"Is it true? What? You will let me stay? And

you called me 'Sir'? 'Get out, dog!' is what I am called. But you are good. I will pay."

"No. Keep your money," said the Bishop.

Madame Magliore came in with another knife and fork and the supper, and they sat down. The table was set with solid silver which glittered on the cloth. The Bishop had given away nearly everything to the poor, but he had kept his silver. There were six forks and spoons and a soup ladle, which were very heavy.

"Madame Magliore," said the Bishop, "this lamp gives a very bad light."

Madame understood, and brought two candlesticks, also of solid silver, with wax candles. The Bishop used these when he had guests.

"Sir," said the man, "you are good and do not look down upon me. You receive me as a friend and light your wax candles for me. And yet I told you who and what I am."

"You need not have told me," said the Bishop. "You are suffering and hungry and thirsty, and you are welcome."

After supper My Lord Welcome took up one of the silver candlesticks and gave the other to his guest.

"I will lead you to your room, sir," he said.

Jean Valjean was so tired that he fell at once into a deep sleep. But in the middle of the night he awoke. He lay there thinking over all that had happened to him. When he was a child his father had died and he had been brought up by an older sister. Then her husband had died and Jean had gone to work when he was only seventeen to support his sister and her seven little children. Then

there came a time when no work could be found. The children were starving; and in a fit of anger Jean had smashed a baker's window with his fist and stolen a loaf of bread.

He was arrested next morning. They knew that by his bleeding hand he had broken the window. For stealing he was sent to prison.

Four times he tried to escape, and each time more years were added to his sentence. So he served nineteen years for stealing one loaf of bread, and the pay he had received for his hard work was twenty-one dollars and ninety-three cents! And now he was treated worse than a dog, except for the Bishop's kindness.

They had robbed him. He should have had more money for his work. How would he get more money? He thought of the Bishop's silver. It was heavy; it would be worth a good deal. He remembered that it had been put away in a cupboard of the room near by.

For the moment Jean Valjean forgot the Bishop's goodness. He had been treated so badly before he came to the Bishop that it would take many kind deeds to make him forget the blows and the scorn which other men had given him.

Getting out of bed very stealthily and creeping silently to the cupboard in the next room, he stole the silver, jumped through the open window out into the night, and was gone.

The next morning Madame Magliore called to the Bishop in great excitement.

"My lord," she screamed, "do you know where the silver basket is?"

"Yes," said the Bishop.

"The Lord be praised," she continued, "I did not know what had become of it."

The Bishop had just picked up the basket from the flowerbed, and handed it to Madame Magliore. "Here it is," he said.

"Well," she said, "there is nothing in it; where is the silver?"

"Ah!" said the Bishop, "I do not know where that is."

As he was finishing breakfast there came a knock at the door. "Come in," said the Bishop.

The door opened. There stood three men holding a fourth by the collar—three policemen, and the fourth, Jean Valjean.

"Ah, there you are," said the Bishop to Jean Valjean. "I am glad to see you. Why did you not take the candlesticks, too, which are also silver, and will bring you forty dollars?"

Jean Valjean opened his eyes and looked at the Bishop in amazement.

"My lord!" said the chief of police, "we met this man, and as he looked as if he were running away we arrested him." Then he continued, "If you say so, we can let him go."

"Of course," said the Bishop.

The police then let go of Jean Valjean, and he tottered as if he might fall. Turning to him, the Bishop said, "My friend, before you go take your candlesticks." And to the police, "Gentlemen, you may go."

The Bishop then went to the mantelpiece, took down the two candlesticks, and gave them to Jean Valjean. "Jean Valjean," he said, "promise me that you will use this money to become an honest

man. You are no longer a convict. You belong to God. Never forget that you have promised." And Jean Valjean never forgot.[10]

The Leader's Prayer: As the pupils bow their heads, the leader may repeat the familiar lines—

"To thine own self be true, and it shall follow as the night the day, Thou can'st not be false to any man."

After the pupils have had a chance to think about the thought expressed in these lines, ask them to sing softly and as a prayer the first stanza of *I Would Be True*, No. 170.

IV. Project Period

Continue the project activity as planned. See that all materials and equipment are in readiness.

V. Game Period

The following games are suggested:
Message Relay, La Porte, p. 105.
Going to Jerusalem, La Porte, p. 35.
Club Snatch, La Porte, p. 34.

[10] Adapted from *Les Misérables*, by Victor Hugo, found in *Children of the Father*, by Frances M. Dadmun. Used by permission of the publishers, The Beacon Press, Boston.

LESSON XII

DISCOVERING DUTY AND DOING IT

Aim: To help the pupils to cultivate a sense of duty that will serve as a guide to doing what is right. Examples may be found in Jesus' teachings that will help the pupils to do what is required of them as his followers.

I. Opening Assembly

Plan this period with care. See that it sets the atmosphere for the day's work.

II. Discussion Period

Problem: Begin the discussion period by giving the pupils an opportunity, first, to read silently, and then to discuss each question found on page 45 of the *Pupil's Book*. These questions may be written one at a time on the blackboard, together with answers, which the pupils may suggest. Encourage the pupils throughout the period to think seriously concerning these simple, commonplace situations that occur frequently in their daily lives.

Procedure: The following suggestions are given for using the blackboard to help the pupils to see and deal with these problems effectively:

What would you do?—

1. If your mother called you, and you could pretend not to hear?

Two ways of answering the question:

(1) I would answer her call even if it meant that
a. I would have to go in the house.

b. I would have to stop playing.

c. I would have to run an errand.

d. I would have to do some work.

(2) I would pretend not to hear, even if it meant that

a. My mother would have to do my chores.

b. My chores would not be done.

c. My mother would find out that I was pretending not to hear.

d. I would be punished for staying out after I had been called.

e. I would not be able to stay out to play the next day.

f. My mother would not trust me.

Ask the pupils to look up and read silently the following Bible references:

Matthew 21. 28–31a.

Luke 17. 10c.

Luke 2. 51.

When they have read these verses, let them answer the question, *What would you do if your mother called you and you could pretend not to hear?*

Discuss each of the remaining questions in much the same way, helping the pupils to suggest all possible answers, to decide for themselves on the basis of their thought and study the best possible answers, in the light of—*What would Jesus do?*

What would you do?—

2. If on your way to school one afternoon one of your friends should say, "Let's go swimming"?

Two ways of answering the question:

(1) I would go on to school because

a. I might get caught playing "hookey" and be punished.

b. I might miss some important new work in arithmetic, spelling, or in one of my other studies.

c. I would be doing the right thing.

d. I would have a hard time explaining my absence to the teacher the next day.

e. I could go swimming after school.

f. I might be hurt or drowned while in swimming as a punishment for playing "hookey."

g. I wouldn't want my father and mother to know that I had stayed out of school to go swimming.

(2) I would go swimming because

a. I wouldn't care if I should get caught.

b. It is a hot day, and I could get cool in swimming.

c. It would be a lot of fun.

d. It would be exciting to run the risk of getting caught.

e. I wouldn't miss much in school, for all they have in the afternoon is music, gym, and sometimes a little arithmetic—we have all the hard work in the morning.

f. It wouldn't hurt to do it just once.

Ask the pupils to read their answers through, to think about them, in an effort to decide how to answer the question. Ask them to look up and read the following references:

Luke 16. 10.

John 9. 4.

What would you do?—

3. If to help your younger brother or sister across the street on the way to kindergarten, to protect him from being run over, might make you late in getting to your own school?

Two ways of answering the question:

(1) I would help him (or her) across the street because

a. He might get run over.

b. My mother expects me to protect him.

c. I would be doing my duty.

d. I am sure that my teacher would excuse my being late for such a good reason.

e. Being late one day would teach me to start earlier other mornings.

(2) I would let him (or her) cross the street alone and hurry on to school because

a. He should learn to take care of himself.

b. I would get a bad mark for being late.

c. I would have to stay after school, and make up time for being late.

d. My mother would never know that I had let my brother (or sister) cross the street alone.

Let the pupils consider their answers to this third question very carefully. Then let them read the story of "The Talents" (Matthew 25. 14–30), found on page 45 of the *Pupil's Book.*

Conclusion: When they have done this conclude the discussion with the following questions:

1. What is the *right* way to answer these three questions?

2. Is it enough just to *see* one's duty? Why is it even more important to *do* one's duty?

3. How are we to *know* what is our duty? How may Jesus help us to *do* our duty?

III. Worship Period

Prelude: "Souvenir," by Drdla.

Call to Worship: Page 24 (school standing). **"Let**

the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Bible Reading: Let a member of the group read aloud the paraphrase of the story of "The Talents," found on page 45 of the *Pupil's Book.*

Hymn: No. 139, "Looking Upward Every Day," second and third stanzas.

Offering: As the offering is brought to the leader's desk, let the school stand and sing in unison the *Response,* found on page 33 of the *Hymnal for American Youth.*

Hymn: No. 141, "Father, Lead Me Day by Day."

Story: "Wolfgang Mozart, The Little Wizard."

"One, two, three—one, two, three," counted the little girl on the piano stool. The two thick braids of yellow hair hanging down her back quivered with the energy of her playing. Her small fingers danced over the keys till the whole music room seemed full of merry little imps of frisky sound.

"Well done, Anna," said Leopold Mozart, her father and teacher, patting her shoulder proudly. "You will become a famous player if you practice faithfully; who knows, some day you may even play before the emperor himself! Now, once again —*one,* two, three—*one*—"

The door opened and a small boy sidled into the room. He was so short that when he stood by the piano his head scarcely reached the keyboard and his eyes watched his sister's flying fingers wonderingly. When she had finished playing he turned coaxingly to his father, holding up his hands.

"Wolfgang too," he lisped. "Let Wolfgang make pretty music."

"What! a baby three years old!" laughed Papa Mozart. "Nonsense, child. Run away and play in the garden. When you are as old as Anna you shall have lessons too!"

Sadly the little boy turned away from the piano, but he did not go back to his play. Instead he sat quietly in a corner of the room listening to his sister's music with all his ears. After this whenever she practiced her brother was sure to be in his corner drinking in every sound. And so eagerly did he beg to be taught to play like his sister that at last when he was four years old Papa Mozart began to give little Wolfgang music lessons.

As soon as the boy's fingers touched the keys they seemed to know what to do without being told. In a surprisingly short time he had learned to play simple minuets and marches as well as his sister, and his surprised and delighted father bought him a tiny violin as a reward.

Wolfgang loved this violin as well as most boys love their kites or tops. He would hardly leave it to eat his dinner, and his neglected toys lay in a corner covered with dust.

One day his father brought two friends home with him to rehearse for a concert they were going to give. One played the piano, one the first violin, and one the second violin. As they started to play they saw a little figure standing beside them with his violin tucked under his chin.

"Wolfgang, run away and do not disturb us," said his father sternly.

"Please let me play too," begged the boy; "I know I can do the second violin part."

His father laughed. "The child is bewitched to play," he told his friends. "He does not know one note from another on the violin—how can he? He has never had any lessons. But if he will play so softly that we cannot hear him he may stay."

The practice began and went on smoothly to the end. Then Papa Mozart gave a cry of surprise. He noticed that his friend who played the second violin had put his instrument down on the piano.

"Who took your part?" he asked. "Someone played the second violin."

"Your son," he answered; "when I heard him playing every note as correctly as I did I laid aside my violin. Friend Mozart, I am very much mistaken if you have not a real musician here."

From that time on the proud father gave Wolfgang every chance that his sister had had. It was soon plain that the boy was not going to be contented playing other people's music alone. Before he was five he made up little marches and melodies and played them over for his father, who wrote them down.

There was one of his pretty little songs the boy insisted on singing every night before he went to bed as regularly as he said his prayers.

When his father was not at hand to write his compositions on paper for him the boy would scrawl them for himself on the white plaster walls of his nursery, on the footboard of the bed, and the clean, white, scoured floor.

Of course the first compositions were very childish and simple. But when Wolfgang was six years

old his father came home to find him bending eagerly over a piece of blotted, crumpled paper covered with queer wavy lines.

"What are you doing, son?" he asked the small toiler, smiling down at the serious, inkspattered little face.

"Writing a concerto for the piano," answered the boy.

When Wolfgang's father looked at the paper he exclaimed wonderingly, "It is a concerto, but it is so hard that no one could play it."

"It needs to be practiced," said the young composer, quietly; "but this is how it goes."

And he actually played the air of the concerto, though his fingers were so short they could hardly find the keys.

Of course by this time people were beginning to talk about the remarkable child-musician who could play difficult music on the harpsichord and the violin and write dainty melodies of his own.

The Mozart family were not rich people, and Papa Mozart decided to let Wolfgang and his sister give little concerts in their home city, Salzburg.

It was a great novelty for a girl of eleven with her hair in braids and a boy of six to be giving concerts, and many people crowded out of curiosity to hear them. Then their curiosity changed to amazement, for they found that the children could really play. Their fame spread through the country till it came to the ears of the emperor, and he sent for Papa Mozart to bring the small musicians to court that they might play for him.

"Bravo!" cried the emperor when the concert was over, clapping his hands; "you are a wizard."

At the end the emperor hung a handsome necklace around his neck.

After this Wolfgang and his sister took many other long trips and played before many audiences. Wherever they went people praised them and gave them rich presents. If the little boy and girl had been interested in anything but their music, or if they had not had a wise father to guard and train them, they would probably have been spoiled by all this flattery and applause.

But as it was they lived quietly, romping together like any other happy children and spending hours over their music and composition. Wolfgang had long ago outstripped his sister in playing, but she was not jealous and admired her talented brother more than anyone else in the world.

When Wolfgang was eight and his sister thirteen their father took them to London Town, where they gave a concert before a great many English lords and ladies.

"Concert for the benefit of Miss Mozart, aged thirteen, and Master Mozart, eight years of age, prodigies of nature," the bill read, "concert of music with all the overtures of this boy's own composition."

The concert began early so that the young performers could go to bed before they were tired out. The English people listened to their playing in amazement. Some of them even whispered that there must be a trick about it, for no children could play like that. When the concert was over London rang with wonder and praise, and King George and Queen Charlotte sent for the "prodigies of nature" to play before them.

But the hint of trickery still was whispered wherever young Mozart went. It seemed incredible that a boy of his age could write symphonies and concertos without help. At one concert the audience cried out that it was the "magic ring" the boy wore on his little finger that gave him his power. Wolfgang took off the ring at once and went on playing as well as before, but still people murmured and whispered.

At last the archbishop, who was a friend and patron of Papa Mozart, offered to put the little boy's powers to a test by shutting him up by himself for three days to see whether he could compose an oratorio. At the end of the time Wolfgang came out of the room into which he had been locked and presented the old man with a perfectly worked out oratorio!

When Mozart was ten he went to Italy, and here he did another wonderful thing. The monks of the Sistine Chapel at Rome had a beautiful piece of music called the *Miserere*, which they cherished so carefully that everyone was forbidden to copy or take away any part of the music from the church. One day little Wolfgang went to service and heard the *Miserere.* He listened very carefully, and when he reached home he sat down at his own piano and played the entire piece of music from memory!

There is a story they tell about this remarkable little boy that shows another side of his character—his pride in his own genius. He was about to play for the German emperor one day when he glanced about at the audience and asked that a certain famous composer should be sent for. When he ar-

rived the boy looked up at the old man with perfect seriousness.

"I am just about to play one of your concertos," he said. "Will you please turn the leaves for me?"

Mozart lived to be thirty-five years old and wrote many beautiful pieces of music. But his grown-up life was full of poverty, sickness, and trouble. It is pleasanter to think of him as the merry-hearted lad, perched upon the tall piano stool playing his beloved music to kings and queens.[11]

Leader's Prayer: Our Father, we thank thee for stories of boys and girls who have worked hard in order to be of service to their world. We pray, our Father, that we may try hard to discover our duty, and then work hard to do it. Help us to keep our promises,to be industrious and faithful in our tasks, to do our very best at all times. In Jesus' name. Amen.

Hymn: No. 170, "I Would Be True," especially the first stanza.

IV. Project Period

Continue the project activity already in progress. Work toward bringing all plans to a satisfactory conclusion in connection with Lesson XV, three days hence.

V. Game Period

The following games are suggested:

Circle Stride Ball, La Porte, p. 95.

Hill Dill, La Porte, p. 95.

Going to Jerusalem, La Porte, p. 35.

Indian Club Relays, No. 2 and No. 5, La Porte, p. 102.

[11] From *Little Folks Who Did Great Things*, by Dorothy Donnell Calhoun. Used by permission of the publishers, The Abingdon Press, New York.

LESSON XIII

LEARNING TO BE TRUE

Aim: To help the pupils to cultivate a sense of loyalty to the best as they know it—in their friendships, their homes, their church relationships, and above all to Jesus as the ideal hero and guide of their lives.

I. Opening Assembly

Is this period contributing to the work of the school? Make it worth while.

II. Discussion Period

Problem: In the discussions of the past two days two important character traits were considered in their relation to life situations of Junior pupils: doing one's duty, and keeping one's promises, or *dependability* and *trustworthiness*. We come to-day to a third—*loyalty* as expressed in the pupils' daily contacts in home and school, among their friends, or wherever they may be. In order to set the pupils to thinking together on the quality of loyalty, introduce the following questions:

1. A few minutes ago we repeated together,

"I pledge allegiance to my flag
And to the republic for which it stands."

When we "pledge allegiance" what does it mean? (Secure as many concrete suggestions as possible as to the meaning of these words.)

2. We often sing the hymn, "I would be true, for there are those who trust me." When we sing these words what do we really mean? (Help the pupils to express concrete ideas on this question.)

3. Among the laws which the Boy Scouts repeat and follow is this:

"A Boy Scout is loyal." What does it mean to be "loyal"?

Procedure: After a discussion of the preceding questions ask the pupils to turn to their *Pupil's Books*, and read the biblical references found there on pages 49–50, Matthew 26. 36–46. Do not rush them into a discussion of this episode, but give them ample time to read the passage carefully and to absorb its meaning. When all the pupils have read it silently, call upon one pupil to read it aloud.

Make it clear to the pupils that the disciples' failing loyalty must have been a sad disappointment to Jesus, for when he needed them most they fell short of his expectations. Proceed with the discussion of this episode by means of the following questions:

1. Why did Jesus need his disciples at the time of this story more than at any other time?

2. How do you imagine the disciples must have felt when they realized what happened to Jesus while they slept?

It is hard for us to understand how these disciples could have been disloyal to Jesus when we remember the life they lived with him as he was doing his work. Look up the following verses; they tell us something about Jesus at work with his disciples:

1. Mark 1. 17, 18.
2. Mark 1. 19, 20.
3. Matthew 10. 1.
4. Matthew 20. 17–19.
5. Mark 4. 34.
6. Matthew 26. 35.
7. John 13. 5.
8. Mark 8. 27–30.

As we read these verses it is hard for us to understand how the disciples could act toward Jesus in the way described in the following verses:

1. Matthew 26. 69–75. Peter's denial.
2. Matthew 26. 20–25, 47–49. Judas' betrayal.
3. Matthew 26. 56c. The disciples' flight.

After reading these passages we cannot help but feel very sorry for Jesus. He had chosen twelve men to be his helpers. He had lived with them for many months, and in that time they had seen him do many wonderful deeds to help those in need. He had told them many things about God, and about God's work in the world. They had heard him say such things as:

1. Matthew 10. 38, 39: "He that doth not take his cross, and follow after me, is not worthy of me. He that findeth his life shall lose it: and he that loseth his life for my sake shall find it."

2. Luke 14. 33: "So therefore, whosoever he be of you that renounceth not all that he hath, he cannot be my disciple." (Be sure that the pupils understand the word "renounceth.")

3. Matthew 25. 35–40. To be read and explained by the teacher as being the supreme expression of loyalty desired on the part of Jesus' followers.

Conclusion: It is to be hoped that as a result of this lesson the pupils have caught a glimpse of the meaning of loyalty, even though much of the material presented illustrates the negative aspect of

loyalty. Conclude the discussion with the careful consideration of the following questions:

1. Does Jesus need our loyalty?

2. How may we show our loyalty to him? Write these suggestions in the *Pupil's Book*, together with a rule of loyalty growing out of the lesson.

As these questions are raised, note carefully the suggestions made for writing on page 51 of the *Pupil's Book*. Keep the pupils thinking on these questions in the realm of the concrete. Help them to see the ways in which they may express *loyalty* in the contacts of their daily lives.

III. Worship Period

Prelude: "In a Garden," by Grieg.

Call to Worship:

Leader: "To thine own self be true,
And it must follow, as the night the day,
Thou canst not then be false to any man."

School: "I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare."
(*To be sung or recited in unison.*)

Scripture Reading:

1. Matthew 26. 36–46. To be read by a pupil.
2. Matthew 25. 35–40. To be read by a pupil.

Solo: "O Jesus, I Have Promised," first and

fourth stanzas, to be sung by the leader or by one of the teachers.

Leader's Prayer: Our Father, we thank thee for these lessons about Jesus that show us how great he really was when he lived here on earth. Help us to be like him. We thank thee for our lesson this morning. We are sorry for his disciples, and we know that Jesus must have been sorry for them too when they disappointed him. Help us to be true, to be loyal. May we follow Jesus, and grant, our Father, that he may never see us running away from our duty. In his name. Amen.

Hymn: No. 201, "Marching with the Heroes."

Story: "Nathan Hale," by Edward Everett Hale.

During the hard days of the Revolutionary War General Washington needed immediate information of the enemy's plans. At a meeting of the officers, when his wishes were made known, one answered, "I am willing to be shot, but not hung." When dead silence followed, Nathan Hale, the youngest captain present, still pale from recent sickness, spoke out: "I will undertake it. If my country demands this service, I must be true to my country."

In the second week of September he made a successful attempt, taking with him his college diploma, to pass for a Connecticut schoolmaster, and secured the information needed; but his boat failed to meet him. An enemy boat answered the signal. His notes, written in Latin, exposed him. He was taken to New York on the twenty-first day of September, was tried, and put to death the next day.

The brutal provost-marshal burned, before his face, the letters to his friends, saying, "The rebels

shall not know they have a man who can die so bravely." A Bible was refused him, but he was permitted as he went to his death to address the people. One sentence makes his memory immortal: "I only regret that I have but one life to give to my country."

Hymn: No. 246, "My Country, 'Tis of Thee," first and fourth stanzas.

IV. Project Period

Continue the project activity already in progress.

V. Game Period

The following games are suggested:
Circle Tag, La Porte, p. 34.
Bull in the Ring, La Porte, p. 94.
Hill Dill, La Porte, p. 95.
Maze Tag, La Porte, p. 37.

LESSON XIV

SHOWING COURAGE

Aim: To help the pupils to cultivate ideals and habits of courage as they study and try to follow examples of courage in the life of Jesus.

I. Opening Assembly

II. Discussion Period

Problem: It will be necessary for the leader to realize the *kind* of courage of which the pupils have need, to help the pupils to realize that the highest form of courage is to stand for what is right, even if it may mean personal inconvenience, or suffering. It should be their problem in this lesson to discover the meaning of courage for themselves, and to seek to cultivate ideals and habits of courage, as they study and try to follow examples of courage in the life of Jesus.

Begin the discussion by a brief review of the preceding four lessons, by means of the following questions:

1. Turn to Luke 4. 16–21. What kind of man do these verses tell us Jesus was? (Get specific points of his character.)

2. When Jesus adopted these verses as the rule of his life, what kind of life was he really promising to lead?

3. What examples can you give, that we have studied this week, that show us how Jesus followed this rule of life? (Make these sufficiently detailed to carry their proper meaning.)

4. Now turn to Matthew 21. 12–14. What do

these verses tell us about Jesus? Could Jesus ever have done his work if he had lacked courage? Give your reasons. Could one lacking courage be a true follower of Jesus? Give your reasons. When does a follower of Jesus need courage? At this point ask the pupils to give specific examples of when they most need courage, such as—

(1) When I really ought to confess that I have done a wrong.

(2) When someone laughs at me for obeying my parents.

(3) .....

(4) .....

(5) .....

Procedure: It is best to devote enough time to launching the problem before proceeding with the lesson, for it is highly important that the pupils really realize their *need* of courage. When this is accomplished proceed with the lesson by asking the pupils to read silently the story found on page 53 in the *Pupil's Book*. After they have read the story, proceed with the discussion by means of the following questions:

1. Compare Jesus with Pilate. Which man had the greater courage?

2. Why was Jesus' silence a sign of courage?

3. Which do you suppose was harder for Jesus to bear in his trials—the physical suffering or the scoffing of his accusers?

4. Turn to page 25 in the *Pupil's Book*, and read again the story of the time when Jesus decided that he would worship God and serve him only. Do you think Jesus knew then that following the rule of service would bring him finally to his death?

5. How does the fact that Jesus was all alone in his trial and death make his courage greater? Why is it always easier to be brave in a crowd than when you are all alone?

Conclusion: The nature of this lesson makes unnecessary any effort on the part of the teacher to help the pupils arrive at specific applications to their own conduct. The aim of the lesson will have been in large measure attained when the pupils respond to the glowing example of courage set forth in the closing incidents of Jesus' life. It is to be hoped that as the pupils have read the story and discussed the questions growing out of it they may have resolved that:

1. A true follower of Jesus must follow Jesus' ideal and example of courage.

2. Having courage means to practice courage in all the phases of one's daily conduct. At this point reintroduce a question raised previously in the lesson—*When do I most need courage?* Seek concrete suggestions on this point. Help the pupils to decide upon a rule of courage that they may follow daily. Direct them to do their notebook work carefully. Close by asking the pupils to read and discuss the *Prayer for Courage*, found on page 65 in the *Pupil's Book.* This may be read in unison in the *Worship Period.*

III. Worship Period

Prelude: Hymn No. 170, "I Would Be True," may be played.

Call to Worship: No. 17, "Holy, Holy, Holy" (refrain).

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Scripture Reading: Let one pupil read aloud the story previously studied in the *Discussion Period* and found on page 53 of the *Pupil's Book.*

Unison Prayer: Let the entire group read aloud in unison Hymn No. 169, "God of Our Boyhood," as a prayer for courage.

Hymn: No. 201, "Marching With the Heroes."

Offering: As the baskets are brought to the leader's desk, let all the children stand and sing together the *Response,* found on page 33 in the *Hymnal for American Youth.*

Story: "Grace Darling—A Heroine of the Sea."

On one of the Farne Islands, not far from England, lived Grace Darling with her father, who was the keeper of the light. It was his duty to be on the lookout for ships sailing in the treacherous waters around the islands and to keep the light always shining brightly.

In all these duties Grace helped her father. Many times during the day she would take her father's glasses and peer out over the sea to see if there might be a ship in danger. Often she would climb to the top of the lighthouse to polish the lens and to see if the lamps were burning brightly.

One cold, windy day in late September a ship laden with an iron cargo set sail from Hull, a port in England. During the day the wind became stiffer and stiffer, and by midnight a terrible storm was raging. The ship fought the storm for a time, and then was dashed against a rock in the Farne Islands, breaking in two. One part of it was swept away, but the other half stuck in the craggy shore,

and there it lay with nine men clinging to it, only waiting till they too would be swept away.

During the night Grace Darling and her father were awakened by the storm, and above the roaring of the wind and waves they could hear the cries of sailors. As soon as daylight came Grace hurried out onto the rocks with her father's glasses, and there about a mile away she saw the sailors clinging to what was left of their broken ship.

She rushed back to the lighthouse, crying: "We must hurry, we must hurry. The wreck will soon be swept away and the men will perish."

The old man shook his head. "We cannot help them, my dear," he said. "We have no boat, but the old barge, and that is no good for a sea like this. We could never reach the wreck."

"But we must try," said Grace. "We cannot stay here and watch those men die."

With that she buttoned up her coat, put on a heavy woolen cap and gloves, and started for the barge, her father following. They climbed in and each took an oar, but the waves were so high and rough that they could scarcely make any headway at all. Now they were on top of a large wave, and now down in a deep trough. It seemed every minute that they, too, would be lost in the storm.

As they came nearer the rock the danger grew greater, for sharp rocks jutted out, and the waves dashed with even greater force against the frail boat in which Grace and her father were riding. When they came close enough to the rock Grace's father jumped out, and left the girl alone in the boat. She rowed and pulled with all her might to keep the boat from drifting out to sea on the one

side, and to keep it from breaking to pieces on the rocks on the other side.

One at a time her father helped the nine men into the boat, then two of them rowed it back to the lighthouse. Grace made hot food for them to eat and drink, and fixed warm places for them to sleep, and helped them dry their clothing. When the storm had passed and the men were able to travel they returned to their homes.

Of course when the story of her brave deed was told, all the world talked of Grace Darling. Many and rich gifts were sent to her; artists came to paint her picture; writers gave her story to the world through magazines and newspapers. But Grace Darling lived on in the lighthouse, keeping house for her father, and was always ready to fly to the help of other weary sailors lost in the storms at sea.

Leader's Prayer: Our Father, we thank thee for this story of Grace Darling, whose courage didn't fail when she faced a great duty. Help us, our Father, to see our duty, and then to do it. May we always be strong to do thy will. In Jesus' name. Amen.

Hymn: No. 175, "Dare to Be Brave, Dare to Be True."

IV. Project Period

Continue the project activity for the week.

V. Games

The following games are suggested:
Spry, La Porte, p. 106.
Mat Tag, La Porte, p. 96.
Squirrel in Trees, La Porte, p. 39.
Triple Change, La Porte, p. 40.

LESSON XV

LEARNING TO FOLLOW JESUS

Aim: The purpose of this session is to clarify and correlate the ideals stimulated during the Vacation Church School thus far, so that the pupils may get a view of Jesus as their ideal and action-pattern.

Suggestions to the leader: The program for to-day is in the nature of a review—a summing up of what has been accomplished thus far in the Vacation Church School. In order to work toward the aim set it will be necessary that each period be carefully planned, and that all the workers co-operate to the fullest extent to help the pupils realize the maximum benefit from the session.

I. Opening Assembly

Is your *Assembly Period* "working"? Sometimes it does not. It should serve to unify the minds of your group and prepare them for the lesson that follows.

II. Discussion Period

The *Discussion Period* to-day should accomplish these purposes:

1. A review of the preceding lessons in such a way as to make Jesus real, as the hero and action-pattern of the pupils.
2. The completion of all back notebook work.

It is suggested that the first fifteen or twenty

minutes of this period be devoted to making up any back work in the *Pupil's Book*. Urge upon the pupils the importance of having their work done completely and well, giving them all the help needed.

When they have finished this task direct their attention to page 56 in the *Pupil's Book*, Lesson XV. You will note the repetition of the test given in connection with Lesson I. You will also note that the outline of procedure in the *Pupil's Book* is in the form of a simple test, covering the important lessons of the first three weeks. See that the pupils are provided with pencils. Conduct the period in such a way as to help the pupils derive a connected idea of all the material covered in the preceding lessons.

First, give the test on *What do you think of Jesus?* Do not permit the pupils to refer to the answers that they gave when they took the test on the first day of the Vacation School, for it will be interesting to compare the two checkings. Ask them to follow directions carefully as follows:

Read carefully this list of fifteen statements, then read each statement separately. When you have finished place a check in the squares before the five statements that seem to you to describe Jesus best.

☐ 1. A character who lived in the Bible times, but is not very real to us now.
☐ 2. God in human form.
☐ 3. A great teacher whose teachings show us how to live.
☐ 4. One to whom we pray.
☐ 5. One who showed us what God is like.

☐ 6. A man who died on the cross to save us from our sins.
☐ 7. One who went about doing good.
☐ 8. The founder of the Christian religion.
☐ 9. The friend and helper of boys and girls.
☐ 10. One who forgave even those who ill treated him.
☐ 11. A wonder-worker.
☐ 12. One who "sitteth on the right hand of God."
☐ 13. The example of how we should live every day.
☐ 14. A true friend and helper of all who need him.
☐ 15. A great Story-teller.

Now look at the way you answered the question on the first day of Vacation School. What statements did you check to-day that you did not check the first day? What statements did you check the first day that you did not check to-day? How do you account for the difference in checking? If you should like to add other statements about Jesus, write them in the spaces provided on page 57.

Let us look more closely at a few of these fifteen statements:

1. *A great teacher whose teachings show us how to live.* Can you think of any stories or Bible verses that illustrate this statement? Write their names on the spaces provided on page 57.

2. *One who went about doing good.* What stories have you heard in the past three weeks that illustrate this statement? Write their names in your *Pupil's Book*, page 58.

3. *The friend and helper of boys and girls.* What story in the Bible illustrates this statement? Where

is it found? What hymn have we sung often during these weeks that also illustrates this statement?

4. *One who forgave even those who ill treated him.* What Bible verse proves this statement?

5. *The example of how we should live every day.* During the past two weeks we have studied many things about Jesus' life and teachings. Each lesson studied (from XI through XIV) emphasized some important characteristic or quality found in Jesus' life. It is suggested that each of the lessons be reviewed sufficiently to bring out its outstanding point. Give the pupils an opportunity to do carefully the notebook work asked for in this connection (*Pupil's Book*, pages 58–60).

When this has been done raise the question, *What does it mean to follow Jesus?* Help the pupils to suggest concrete and definite answers to this question, such as: *To follow Jesus means*

(1) To tell the truth.
(2) To keep our promises.
(3) To remember to say "Thank you."
(4) .....
(5) .....

Help them to formulate their ideas with sufficient clearness to enable them to put in writing their answers to the question, *What does it mean to follow Jesus?* (*Pupil's Book*, p. 60).

III. Worship Period

Suggestions to the Leader: It will be noted that a somewhat different program for the *Worship Period* is suggested for the purpose of utilizing worship as

a means of clarifying and crystallizing the ideals of Jesus stimulated in the pupils during the preceding sessions of the Vacation School.

See to it that well-qualified children are chosen and prepared to read the Scripture references cited and to present the rules as suggested. Either be prepared yourself or secure someone else to sing the hymn, "Where Cross the Crowded Ways of Life," No. 222, *Hymnal for American Youth.*

Prelude: "The Pilgrims' Chorus," by Wagner.

Call to Worship: No. 17 (refrain), school standing.

> "Holy, holy, holy, Lord God of Hosts!
> Heaven and earth are full of thee,
> Heaven and earth are praising thee,
> O Lord most high!"

Hymn: No. 95, "We Would See Jesus."

Scripture Reading: Call upon individuals to read the following selections:

1. Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people, for there is born to you this day in the city of David, a Saviour which is Christ the Lord. And he was called Jesus.

He lived in Nazareth with his parents and was subject unto them. He advanced in wisdom and in stature and in favor with God and man. (Based on Luke 2. 10, 11; 51b,c, and 52.)

2. When Jesus became a man he returned to Nazareth, where he had lived as a child, and he entered, as his custom was, into the synagogue on the Sabbath day and stood up to read. And he read where it is written:

"The spirit of the Lord is upon me,
Because he anointed me to preach good tidings to the poor:
He hath sent me to proclaim release to the captive,
And recovering of sight to the blind,
To set at liberty them that are bruised,
To proclaim the acceptable year of the Lord."
(Based on Luke 4. 16–21.)

3. "And Jesus went about all the cities and the villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of disease and all manner of sickness. But when he saw the multitudes he was moved with compassion for them, because they were distressed and scattered, as sheep not having a shepherd" (Matthew 9. 35, 36).

Solo: "Where Cross the Crowded Ways of Life" (No. 222, *Hymnal for American Youth*) may be sung by the leader or by one of the teachers.

Scripture Reading: One day, as Jesus was walking on the shore of the sea of Galilee, he saw Simon and his brother Andrew fishing, for they were fishermen. Come, follow me, said Jesus to them. I will make you fishers of men. Right away they left their nets and followed Jesus.

A little further on Jesus saw also James and John, the sons of Zebedee, sitting in a boat, mending their nets. For they too were fishermen. Jesus called to them also, as he had called to Simon and Andrew, and they too left their nets and their father to follow Jesus. (Based on Mark 1. 16–20.)

Many people followed Jesus and became his disciples, but he chose only twelve, whom he called his

apostles. These were the two brothers Simon and Andrew; James and John, sons of Zebedee; and eight others: Philip and Bartholomew, Matthew and Thomas, James, the son of Alphæus; and Simon the Zealot; Judas, the son of James; and Judas Iscariot. (Based on Luke 6. 12–16.)

When he had chosen the twelve he blessed them, saying, "Blessed are ye poor; for yours is the kingdom of God. Blessed are ye that hunger now; for ye shall be filled. Blessed are ye that weep now; for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and reproach you, and cast out your name as evil for the Son of man's sake. Rejoice in that day, and leap for joy; for behold your reward is great." (Quoted from Luke 6. 20–23.)

Hymn: No. 128, "Jesus Calls Us, O'er the Tumult."

Talk: What does it mean to follow Jesus? This may be presented by different members of the group from new angles:

1. A brief summary of the outstanding examples of the right way of life as set forth in the preceding nine lessons on Jesus' way of life. As the pupils suggest important qualities made concrete in Jesus' life let them also suggest a story that illustrates each quality mentioned.

2. A vivid presentation of how Jesus' way of life may be followed by boys and girls to-day. At this point two or three members of the group may read their answers to the question, *What does it mean to follow Jesus?* (*Pupil's Book*, p. 60.)

Leader's Prayer: Our Father, we thank thee for these lessons from the life of Jesus. We thank thee

that we can find in them the help we need to meet each day the problems we face. Help us to learn more about Jesus, to understand him better, to follow him when he calls us to help him in his work in the world. In his name we ask it. Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

IV. Project Period

If the suggestions for project activity offered in connection with Lesson VI have been followed, you have been engaged during the past two weeks on activities centering in the pupils' community contacts. It is to be hoped that the work has been satisfactory from every angle, and fruitful in the pupils' experience. See to it that all activities are brought to completion, so that with Lesson XVI a new and different type of program for the *Project Period* may be launched.

V. Game Period

Let the pupils play their favorite games to-day, chosen from among those suggested and played during the preceding three weeks.

LESSON XVI

TALKING WITH GOD

Aim: For the fourth week of the Vacation School the emphasis is placed upon specific training in *prayer* as a part of worship, in order that the pupils may find in *prayer*, as talking with God, a source of increasing helpfulness. Throughout the week the discussions will be based upon a study of the Lord's Prayer, and in the worship service great hymns will be used and interpreted as an aid to the children's more effective worship. It is suggested that the *Project Periods* be devoted to specifically church-centered activities in order that the motives and ideals created through discussion and worship may find concrete expression.

I. Opening Assembly

Begin the fourth week with an interesting, *live Assembly Period*. These periods from day to day should constitute a vital part of the program. Make *this* period count.

II. Discussion Period

Problem: To help the pupils realize that prayer is talking with God, and to come to a better understanding of who God is, and their relation to him.

Materials:

1. *Biblical References:*

(1) Matthew 9. 9–13.
(2) John 14. 9.
(3) 1 Samuel 3. 1–10.
(4) 1 Kings 19. 11, 12.

2. *Hymn:* No. 134, "Hushed Was the Evening Hymn."

Procedure: Ask the pupils to turn to Hymn No. 134, *Hymnal for American Youth*, and read silently the first stanza. When they have finished call upon one member of the group to read the stanza aloud. Then ask them to turn to 1 Samuel 3. 1–10 and read the verses silently. When they have finished ask one of the group to tell the story in his own words.

At this point raise such questions as: Have you ever wished that you might know more about what God is like, and how he talks to us? When are some of the times that you wish this most? Get concrete reactions to this question, writing the pupils' responses on the blackboard. Let the pupils talk freely about their need of God at home, in play, in the midst of danger, in times of disappointment, in times of great joy.

Now ask the pupils to read, first silently and then aloud in unison, the second and third stanzas of Hymn No. 134. Inject such questions as the following: When may we expect to hear God's voice? Do we hear it? Why at special times and places? There is another interesting story in the Bible telling us how God speaks to us. Turn to 1 Kings 19. 11, 12 and read these verses carefully.

Bring out at this point that we may expect to hear God speaking to us in a "still, small voice," wherever we may be, and whenever we listen. But what is this "still, small voice"? How may we think of God? These are questions that even Jesus' disciples asked long years ago. They too wanted to know what God was like, and this is

what Jesus told them—"He that hath seen me hath seen the Father" (John 14. 9). By that he meant that the God whom he worshiped, obeyed and served was like him. Now, when we ask the question, "What is God like?" we have only to study Jesus more closely, for God is like Jesus.

For the past three weeks we have been studying about Jesus, trying to discover what he would do, how he would act, if he were in our places. We found out many interesting things about Jesus in the stories we heard and read, and in the discussions we had. It should be easy, then, for us to think of what God is like, if, as Jesus himself said, God is like Jesus. Now, what are some of the things about Jesus that we noticed especially? Let us make a list of the *qualities* we found in him as we studied about him. (Put this list on the blackboard.)

As the qualities are mentioned be sure to have the pupils illustrate each one, either with a story or with Bible verses, so that the list may be kept concrete.

Jesus always felt the need of talking with God. Whenever he faced a hard task we find him talking with God. One day his disciples saw him praying, and one of them said, "Lord, teach us to pray" (Luke 11. 1). They wanted to find for themselves what it was that made it possible for Jesus always to know and do God's will. And Jesus said, "After this manner, therefore, pray:

"Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.

Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven our debtors.
And bring us not into temptation, but deliver us from the evil one" (Matthew 6. 9–13).

Conclusion: So far to-day we have thought together and shared our ideas on these points:

1. How God talks to us.
2. What God is like.
3. How we may talk to God.

We have found out that God talks to us at all times, and in all places, when we listen for the "still, small voice"; we have also discovered that God, the God with whom we may talk, is like Jesus; and in Jesus' own prayer that he taught his disciples we have an example of how we too may talk to God.

1. In our prayers what shall we call God? How shall we address him? Jesus called him "Father." Why? Shall we too call him "Father"?

2. For many, many years people have closed their eyes when they prayed, in order to shut out any sights that might keep them from paying strict attention to their prayers. This is a custom that nearly everyone follows now. Will God hear our prayers, even though our eyes be open as we pray? Give your reasons. What is more important when one prays even than closing his eyes and folding his hands?

3. Let us try now to talk with God. What shall we talk with God about? (Lead the pupils to express concrete subjects for their prayers, and write

these suggestions on the blackboard.) The leader may then incorporate these suggestions in a closing prayer. As the study for the week progresses the pupils should be able to formulate and write their own prayers in their books.

III. Worship Period

Prelude: Hymn No. 134, "Hushed Was the Evening Hymn," may be used as an effective prelude to this service.

Call to Worship:

Leader: "God is in his holy temple,
Let all the earth keep silence before him."

Response: No. 17 (refrain, the pupils standing).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Hymn: No. 36, "For the Beauty of the Earth."

Scripture Readings: Designate two members of the group to read the following selections:

1. 1 Kings 19. 11, 12.
2. 1 Samuel 3. 1–10.

Hymn: No. 134, "Hushed Was the Evening Hymn." Let the pianist play the air through once or twice in order that the pupils may be made familiar with it. Let them read the stanzas aloud in unison before singing them.

Offering: As the baskets are brought to the leader's desk let the whole school stand and sing the *Response*, found on page 33 in the *Hymnal for American Youth.*

Story: "Talking to God."

"Fairview! Next station, Fairview!" shouted the conductor, as he hurried through the train. But Mildred didn't need to have the conductor tell her that the train was nearing Fairview, for she had been watching her new wrist watch, and already was impatient because the train was nearly a half hour late.

She was going to spend her summer vacation at her grandmother's, and this was her first long trip all alone on the train, for either her father or her mother had always gone with her on her other trips. How big, how grown up, how thrilled she had felt when she bought her own ticket, gave it to the conductor, and then just sat and waited till the train should reach Fairview!

Soon the train began to slow down, the familiar houses and stores of the little village came in view, and there in front of the station stood grandmother and grandfather, both eagerly watching for Mildred to appear on the platform. It didn't take her long to hurry down the aisle, out on the platform, and down the steps into the arms of her grandparents.

All the way out to the little farm the three happy people talked excitedly about all the good times they were to have together.

"Wait till you see all my baby chicks," said grandmother. "I've been wanting you to help me care for them."

"And my new colt and young calves," added grandfather. "You will want to ride Dash too. He's three years old now and the finest young pony you've ever seen."

"Oh, what fun!" shouted Mildred. "Something

to do every minute! I'll be sorry when September comes, and I have to go back to school."

Before they knew it they had arrived at the driveway leading into grandfather's yard, and Mildred gave a shout of joy to be back at the place where she had spent such happy summers for as long as she could remember.

So many things happened that first day that Mildred had little time to think of being lonesome. She explored the barn and the chicken yard, the garden and the orchard. Then Dick and Frances, her two cousins, came to see her. Night and bedtime came all too soon, and it wasn't until Mildred had nestled down under the covers that she realized that she was far, far from home, and from her own mother, who night after night tucked her into bed. Even if Mildred was ten years old, she still enjoyed her mother's stories.

At first she thought she was going to cry, for her eyes burned and her throat ached, but then she was afraid her grandmother might find her in tears, so she bravely fought them back. Then all of a sudden she thought of something she might do, and that was to *play* that her mother was really there. With that idea Mildred began in her imagination telling her mother everything that happened from the time she got on the train, and she would have related all the events of the day except that before she got very far in her recital she had fallen fast asleep.

"Mildred, Mildred," called her grandmother, "get up! It's a beautiful morning, and you will find many new things to do to-day." Mildred could hardly believe that she had been asleep, and

that it was time to get up. She hopped out of bed, washed and dressed, and in less than ten minutes was downstairs helping her grandmother with the breakfast.

"Wait till you hear about the surprise we've planned for to-day," said grandfather, coming to breakfast in response to grandmother's call. "A picnic down by the creek, and we'll cook our dinner outdoors," he said with enthusiasm. Mildred was delighted with the plans, and hurried through breakfast so as to help grandmother get the things ready for the picnic. Soon after breakfast Dick and Frances came, for they were going to the picnic too.

It was a happy caravan that started on its way down through the garden, past the big barn, along the edge of the cornfield and on into the deep woods, where a narrow path led to the prettiest part of the creek. Mildred was overjoyed when she saw the old creek, and she had hardly gotten there before she began to take off her shoes and stockings, that she might go in wading. Dick and Frances joined her, and even grandfather was tempted too, but he had to be satisfied just to watch the children.

Soon Dick spied the old swing which they had made a year ago by tying a rope on a high limb of a tree. All three ran for it at once, but Mildred got there first, and started swinging, Dick and Frances taking turns pushing her. They were having such fun, seeing how high they could make Mildred go that none of them heard the "snap, crack, crack" of the limb, and before they knew what was happening down came the limb—and poor Mildred lay in a heap underneath a pile of brush.

"Grandfather, grandmother, come here quick,"

they screamed; "Mildred fell out of the swing; the limb broke. Is she killed?" they cried in their terror.

Grandfather and grandmother hurried as fast as they could, their faces white and their eyes wide open with alarm. By the time they reached Mildred she had opened her eyes and in a frightened, high-pitched voice was asking: "What happened? Am I hurt?" But not one could tell how badly hurt she really was.

It was a sad group of fun-makers that started on their way back to the farmhouse, Dick running on ahead to call the doctor. Grandfather had to carry Mildred, and she was almost more than he could manage, but finally after what seemed like hours they reached home and grandmother put Mildred to bed.

They all waited anxiously for the doctor, and when he came Mildred was more frightened than ever, for she thought he was going to hurt her. He found that she was badly bruised, and that her left arm was broken, but that nothing more serious was wrong. Of course it hurt terribly when he set the arm, but Mildred made no sound.

"Now, you're going to be all right," said the doctor, as he started to put away his instruments. "You're a brave girl, and in a few days you will be up and around again."

That sounded like a long time to Mildred, and she had to try very hard to keep from crying. Her sight was a little misty and there was a catch in her throat, but she wouldn't let the tears come. "I'll be brave," she said. "But I do wish mother were here. It wouldn't be half as bad with her here."

Then she remembered about talking to her

mother in her imagination as she had done the night before, and she decided to try it again. She got so excited telling her mother about the long walk to the creek, about going in wading, about the swing, about her fall, and about the doctor, that before she knew it she was talking out loud, and never even heard her grandmother come into her room.

"Why, Mildred," exclaimed grandmother, "I thought you were all alone till I heard you talking. Then I knew that someome must be with you."

Mildred was embarrassed then. She thought it would seem babyish to her grandmother, her talking to her mother, but, even so, she told her grandmother what she had been doing.

"That's a fine idea, Mildred," she said. "Your mother is too far away to hear you though. Why don't you talk to God, your heavenly Father? He will surely hear. One day Jesus, God's Son, was all by himself praying to God, when some of his disciples found him, and said, 'Lord, teach us to pray too.' And then Jesus taught them, saying, 'After this manner pray:

'Our Father which art in heaven,
Hallowed be thy name.
Thy kingdom come.
Thy will be done, as in heaven, so on earth.
Give us this day our daily bread.
And forgive us our debts, as we also have forgiven
our debtors.
And bring us not into temptation.' "

"Oh, thank you, grandmother, for telling me that," she said. "I'll always remember that, wher-

ever I am, I can talk to my heavenly Father and he will hear me."

Leader's Prayer: Lord, teach us how to pray. Help us to hear thy voice, to be able to find thee wherever we may be. Hear us as we pray together that prayer that Jesus taught his disciples.

(Lead the pupils in repeating the Lord's Prayer.)

Hymn: No. 155, "Saviour, Hear Us, We Pray."

IV. Project Period

During the fourth week of the Vacation School it seems highly desirable to center the activities of the *Project Period* in the pupils' church contacts, in order that they may become increasingly intelligent and efficient participants in the church program. The following suggestions are offered here:

1. Conducted excursions through the church building in order that they become acquainted with its style of architecture, equipment, arrangements of rooms; special worship equipment, such as pipe organ, baptismal font, communion service, vestry, pulpit, altar, choir loft (realizing the significance of all these in worship); office equipment; social rooms; kindergarten, and other rooms especially set apart for the program of religious education; gymnasium; sanitary provisions; kitchen. The purpose of the excursions will be threefold.

(1) To help the pupils become thoroughly familiar with their own church plant.

(2) To cultivate within the pupils a sense of part ownership in this institution, so that they may feel under some obligation to share in its care and upkeep.

(3) To enlist the pupils in certain church-centered

activities, such as raising money to provide needed equipment for one of the rooms: repairing certain pieces of broken furniture; repairing Sunday-school hymn books or providing new ones. This feature should be stressed especially.

2. Conducted excursions to other church buildings in order that the pupils may come to know other types of worship places, the needs of less-favored churches which they might help to meet. It would be interesting and instructive also to visit some such worship places as a Jewish synagogue, a Roman Catholic or an Episcopal church in order that the pupils might cultivate an appreciation for the environment in which others worship.

V. Game Period

The following games are suggested:
Chain Tug of War, La Porte, p. 94.
Last Couple Out, La Porte, p. 37.
Maze Tag, La Porte, p. 37.
Prisoner's Base, La Porte, p. 97.

LESSON XVII

WORKING WITH GOD

Aim: To help the pupils to realize that one very important phase of prayer is *cooperation* with God —that they have a definite and essential part in answering their own prayers.

I. Opening Assembly

II. Discussion Period

Problem: Yesterday we began our study of prayer by raising such questions as *how God talks to us*, *what God is like*, and *how we may talk to God*. To-day we may think of still another question: *What is our part in answering our prayers?*

Materials:

1. *Biblical References:* Matthew 6. 10, 11; Luke 2. 41–50.
2. *Hymn:* No. 165, "O Son of Man, Thou Madest Known."
3. *Supplementary Stories:*

(1) "How Gareth Became a Knight," from *Stories Every Child Should Know*, by H. W. Mabie.

(2) "The Coming of Mondamein," from *Living Together*, by Frances Dadmun.

Procedure: Begin somewhat as follows: Dorothy came home from school one day very much worried over a test in geography that she had had

that afternoon. She went right to her own room, knelt down by her bed and prayed, "O Lord, please make Boston the capital of the United States before to-morrow morning, for that's what I put on my test this afternoon."

Did Dorothy have any right to ask such a thing of God? Supposing she had studied the geography lesson very hard before the test, so that she felt fairly able to answer the question, would she have been helped in the test by praying, "O Lord, help me to be calm, and to think clearly in this test. I've studied hard. I feel sure of the lesson. Help me to do my best."

Which of these prayers seems to you to be the more Christian—more like Jesus would have prayed? What, then, is our part in answering our own prayers?

Direct the pupils' thinking on this question further by means of the question on page 64 of their books.

How much good would it do for us

1. To pray that God would keep us from being run over, and possibly from being killed in the traffic, if we pay no attention to the traffic rules?

2. To ask God to help us pass a test, when we have never studied for that test, and are unprepared to take it?

3. To pray that God will keep us from quarreling when we deliberately set out to "pick a fight"?

4. To pray "Thy kingdom come—thy will be done," unless we try to help answer these prayers?

When these questions are thoroughly alive in the pupils' minds ask them to turn to Matthew 9. 10, 11 and read there, "Thy kingdom come, thy will be done, as in heaven, so on earth."

When we pray that prayer, what responsibility does it place on us? What part do we have in making God's kingdom come on earth?

At this point let the pupils read in their books the description of how Jesus learned to pray that prayer. Ask them to find in their Bibles Luke 2. 41–50, and read the story of Jesus' visit to the Temple in Jerusalem, when he was twelve years old.

Point out the fact, in this connection, that Jesus throughout his life was learning how to work with God, his final lesson coming just a few hours before his death, as he prayed in Gethsemane (Matthew 26. 39, 42).

Direct the pupils' thinking on the hymn (No. 165, *Hymnal for American Youth*), "O Son of Man, Thou Madest Known." Help them to discuss freely and to understand the italicized portions of the hymn, in order that this may help them to follow more closely Jesus' example of working with God. Stress especially the phrases: "Through quiet work in shop and home," "The sacredness of common things," "Through work sincere," "By loyal scorn of second best," "We pray in deed and word," "In work that gives effect to prayer."

Direct the pupils' attention to the questions raised on page 66 of the *Pupil's Book*, helping them to see their part in answering their own prayers.

1. When we ask God to keep us from harm and danger, how may we help him answer that prayer? Help the pupils to think of such concrete things to be written in their books as:

(1) Observing "safety first" rules.

(2) Keeping out of dangerous places.

(3) Avoiding taking risks or chances in games, in traffic, in swimming, and so forth.

2. When we ask God to help the orphans at home or in the Near East, and keep them from starving, how may we help God answer that prayer?

(1) .....
(2) .....
(3) .....

3. When we ask God to help us be good-natured and cheerful through the day, how may we help God answer our prayer?

(1) .....
(2) .....
(3) .....

4. When we ask God to help us to be kind, how may we help God answer that prayer?

(1) .....
(2) .....
(3) .....

Close the period by leading the pupils in a prayer in which they may be led to realize the importance of their discovering how "*work*" gives "*effect* to prayer," how they may learn to pray "*Thy kingdom come, thy will be done.*"

III. Worship Period

Prelude: Hymn No. 165, "O Son of Man, Thou Madest Known," may be played once or twice as a fitting prelude to the worship service.

Call to Worship: Page 24 (school standing). "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 46, "This Is My Father's World."

The Lord's Prayer, recited in unison.

Hymn: No 134, "Hushed Was the Evening Hymn."

Offering: As the baskets are brought to the leader's desk let the group stand and sing together the *Response*, found on page 33 in the *Hymnal for American Youth*.

Story: "Jesus Early Discovers God's Will" (a paraphrase of Luke 2. 40–52). To be read by the leader.

Jesus lived with his parents, Mary and Joseph, in a small city of Galilee called Nazareth. Every year at the time of the feast of the Passover Mary and Joseph went up to Jerusalem, and when Jesus was twelve years old they took him with them.

When the feast was over, Jesus' parents left Jerusalem to return to their own home in Nazareth. So sure were they that Jesus had come with them that they did not notice that he was not in their party till they had traveled a whole day's distance. Of course they were much worried, and began calling for him and trying to find him among their relatives or friends. But nowhere was Jesus to be found, and his father and mother were very sad.

Finally, after much searching here and there, they reached Jerusalem, and, to their surprise, they found him sitting in the Temple with the teachers asking them questions and listening to their wise words. All that heard him were amazed at his questions, at his answers, and at his understanding.

When Joseph and Mary saw him they too were amazed, and Mary said: "Son, why have you treated us like this? Your father and I have

looked everywhere for you, and we have been very sad."

And Jesus answered: "Why did you look for me? Did you not know that I would be here in my Father's house?"

Then Jesus returned with his parents to Nazareth and obeyed them. As he grew older he gained wisdom and favor with God and men.

Solo: Page 26, "O Master Workman of the Race" (to be sung by the leader or by one of the assistants to the tune "Materna," No. 239).

Leader's Prayer: Our Father, we thank thee that we may have a part in thy work. Help us to discover how we may do thy will so as to serve thee most in building thy kingdom. Help us to remember that in our daily lives at home, at play, in the street, wherever we may be, we should try to follow Jesus' example and do what we know is the right thing to do. Then we may be sure that we are helping in thy work. In Jesus' name. Amen.

Hymn: No. 165, "O Son of Man, Thou Madest Known."

IV. Project Period

Continue the project activity initiated yesterday, and plan it carefully in order that it may contribute vitally to the week's program in the religious training of the pupils.

V. Game Period

Bombardment, La Porte, p. 93.
Square Tag, La Porte, p. 99.
Weavers, La Porte, p. 100.
Fox, La Porte, p. 35.

LESSON XVIII

GOD SHARING WITH US

Aim: To help the pupils realize that all good gifts come from God, and that they have the responsibility of finding and making the best use of those gifts. To enrich and clarify their understanding of that phrase—"Give us this day our daily bread."

I. Opening Assembly

Do the pupils respond to this period? Does it really meet a need? Make it worth while.

II. Discussion Period

Problem: Does it ever seem strange to you that there should be famines in the world when our own country is so plentifully supplied with food? Or that even in our own country men and women, and even children, go hungry? Many large cities have what is called a "bread line," where hungry men stand for hours that they may receive a cup of coffee, a piece of bread, or a bowl of soup at the door of a church, a club, or even a jail.

In the land where Jesus lived food was not very abundant. The poor often suffered hunger. Beggars crowded the streets. Jesus was well acquainted with these conditions. Probably that is why he included in his prayer, "Give us this day our daily bread."

Procedure: Proceed at once to the heart of the problem by means of such questions as:

1. Where does our food come from? Take *bread* for example. Aid the pupils here in analyzing all the different foods, processes, and persons involved in producing a loaf of bread ready to be eaten.

2. What part, then, does *work* have in answering the prayer, "Give us this day our daily bread"? In this connection make plain the following points:

(1) God has provided a world full of things for the happiness and welfare of his people, and it is our duty to discover these things and to make the best use of them. See Genesis 2. 8a; Psalm 8; Genesis 1. 1.

(2) Food ready to be eaten is the product of toil. Genesis 3. 19.

3. To answer the prayer, "Give us this day our daily bread," means that God needs our help in

(1) Finding and making the best use of the sources of food with which the world is supplied.

(2) Working together to produce food.

(3) Sharing our abundance with those persons who live in sections of the world where food is not produced in sufficient quantities to feed the population.

(4) Making food, and other material blessings, always a *means*, never an *end* in itself. That is, we should *eat* to live and not *live to eat.*

At this point ask the pupils to turn to their books, page 68, and read the story of how Jesus taught a lesson in sharing (John 6. 5–13; also Mark 6. 34–44).

One day Jesus found himself in the midst of a great crowd of people, numbering at least five thousand, who had come to hear him teach and to ask

him to heal their sick. All day long he was with them, and when evening came his disciples came to him and said: "It is late, and this is a desert place. Send the people away so that they may go into the country and into the villages near by and buy food to eat."

"Why send them away?" asked Jesus. "Why not let them eat here? If they have no food, give them some."

"But we have no food," they answered. "Shall we go into the village and buy two hundred shillings' worth?"

"First see how many loaves you have," was Jesus' reply.

Then Andrew, one of the disciples, said: "Here is a boy with a lunch—five barley loaves and two fishes. But what are these among so many?" For the boy gladly gave his lunch.

"Have the people all sit down," said Jesus; and taking the loaves and fishes, he blessed them, and his disciples passed them around as far as they would go in the crowd. After all had eaten, he said to his disciples: "Gather up the pieces that are left. Let nothing be wasted." And there remained twelve baskets full.

Questions for discussion:

1. How did the boy's sharing help Jesus in his work?

2. How do you imagine that his act of sharing affected the large crowd who benefited by it? Would it make them want to share too?

Proceed from this point to another phase of the question. Jesus, of course, realized the need for

satisfying physical hunger, but we often hear him speaking of even a greater hunger—the hunger after God, after righteousness. In one of the Beatitudes, Matthew 5. 6, he said: "Blessed are they that hunger and thirst after righteousness; for they shall be filled."

Turn again to your *Pupil's Book*, page 69, and read what Jesus says there concerning *spiritual* hunger.

"Therefore I tell you, do not worry about what you are to eat in this life, nor about what you are to wear, for life is more than food, and the body more than clothes.

"Look at the birds! They neither sow nor reap, nor store away food, yet your Father feeds them. How much more are you worth than they?

"Which of you can add anything to your height by worrying about it? Then why worry about other things either?

"See the lilies of the field, how they neither spin nor weave, yet even Solomon in all his glory was never robed like one of these.

"Now, if God so clothes grass which blooms to-day and is gone to-morrow, will he not much more clothe you? O men, how little you trust God! Do not seek only food and drink, and be worried, like pagans, who make food and drink their aim in life; but your Father knows what you need; seek him and his kingdom, and it will be yours." (Based on Luke 12. 22–34.)

Call upon one member of the group to read this selection aloud, after all have had time to read it silently.

Conclusion: Conclude the lesson by helping the pupils to see clearly two points:

1. God has shared a world full of good things with us.

2. It is our duty to help us share with others the good things we enjoy in order that all may be happy.

Bring the study to an end by directing the pupils' attention to the prayer hymn, found in *Hymnal for American Youth*, No. 67.

III. Worship Period

Prelude: Hymn No. 67, "Break Thou the Bread of Life," may be played once or twice as a fitting prelude to the service.

Call to Worship:

Leader: "O Lord, our Lord,
How excellent is thy name in all the earth!

. . . . . .

When I consider thy heavens, the work of thy fingers,
The moon and the stars, which thou hast ordained;
What is man, that thou art mindful of him?
And the son of man, that thou visitest him?"

School: No. 17, refrain (standing).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

The Lord's Prayer, recited in unison.

Hymn: No. 43, "We Thank Thee, O Our Father."

Scripture Reading: Paraphrase of Luke 12. 22–34.

Offering: As the baskets are brought to the leader's desk let the school arise and sing in unison the *Response,* found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 46, "This Is My Father's World."

Story: Let one member of the group read the paraphrase of John 6. 5–13 and Mark 6. 34–44, found in the *Pupil's Book,* page 68.

Closing Prayer: Our Father, God, we thank thee for thy loving care, that has provided this beautiful world full of thy great treasures, put here for our use. We thank thee for food, for clothing, for all the comforts and pleasures of life, that make us happy. We thank thee for thyself, who knowest our needs, even better than we do, and who delightest in giving good gifts unto us, even more than our earthly parents. Help us always to remember and to be thankful that "every good and perfect gift cometh from the Father."

But even as we pray, our Father, we remember that all over the world people need food and clothing; that even children are starving. Help us to learn how to share our good things with those in need. May we never pray selfishly, "Give me this day *my* daily bread," but may we remember those in need and do our best to help them. In Jesus name. Amen.

Hymn: No. 239, "O Beautiful for Spacious Skies," especially the first stanza.

IV. Project Period

Continue the project activity of the week. See that all plans and materials are in readiness.

V. Game Period

The following games are suggested:
Going to Jerusalem, La Porte, p. 35.
Indian Club Relay, No. 2 and 6, La Porte, p. 103.
Broncho Tag, La Porte, p. 100.

LESSON XIX

FORGIVE US OUR DEBTS

Aim: To help the pupils to learn how to pray intelligently, "Forgive us our debts, as we forgive our debtors," as they seek to cultivate a Christian attitude toward those whom they have wronged, as well as toward those who have wronged them.

I. Opening Assembly

II. Discussion Period

Problem: To-day in our study of prayer we approach what is one of the most difficult problems for children, and even adults, to solve—that of praying intelligently and effectively, "Forgive us our debts, as we forgive our debtors." All persons crave forgiveness, but few are able to forgive their debtors in a thoroughly Christian way.

Begin the discussion by asking the pupils to express their own ideas as to the meaning of the phrase, "Forgive us our *debts*, as we forgive our *debtors*." Make clear to them, that in ordinary usage most people say, "Forgive us our *trespasses*, as we forgive those who *trespass* against us." Be sure that the pupils understand the meaning of these words.

It would be well also, just as in Lesson XVIII, to explain that Jesus was referring in this prayer to a

very urgent and vital need of the people with whom he mingled. They were poor, and as a consequence were continually harassed by debts and the overlords to whom they owed. Jesus, then, was thinking of and praying for something real and concrete in the experience of his people.

However, because he doubtless realized the fact that persons, even though they may crave forgiveness, often find it difficult to assume and express an attitude of forgiveness toward those who have wronged them, he prayed, "Forgive us our debts, *as we forgive our debtors.*"

Now ask some such questions as the following:

1. Of what good would be the prayer, "Forgive us our debts," if not followed by "as we forgive our debtors"? Give your reasons.

2. Suppose someone has done you a wrong (for example, ...). You are very angry. He is sorry for his wrongdoing and apologizes. You refuse to accept his apology. Is that Christlike on your part? How can you, then, expect forgiveness from others whom you wrong? What more can your friend do?

3. Suppose you in turn do something equally wrong to another person. You become sorry and apologize. Your friend refuses to accept your apology. Is that Christlike on your friend's part? What more can you do?

4. Is it one thing to *say* we forgive, and another actually to *practice* forgiveness? Give your reasons.

5. How can we expect forgiveness from God when we find such difficulty in forgiving one another? Give your reasons.

Materials:

1. The leader would derive great benefit from reading an article entitled "Forgiveness," by George Herbert Palmer, in *Atlantic Monthly* for April, 1926.

2. *Biblical References:*

(1) Matthew 6. 12, 14, and 15.
(2) Matthew 18. 21–35.
(3) Luke 23. 34.
(4) Luke 6. 37.

Procedure: With these questions uppermost in the pupils' minds, guide them in their thinking by referring them to certain biblical references, in order that they may get Jesus' viewpoint on the problem of how and under what conditions to forgive.

Let them read silently the story, "The Unforgiving Servant," found in their *Pupil's Books*, page 72. Then call upon one member of the group to read the story aloud, after which guide the pupils' thinking on the story by means of questions.

The Unforgiving Servant

One day Peter, one of the twelve, came to Jesus with a very pressing question: "Lord, how many times do I have to forgive my brother when he does wrong against me? Seven times?" he asked.

"More than that," answered Jesus. "I would say that you should forgive him more than seven times, say, seventy times seven."

"Your question reminds me of a certain king," continued Jesus, "who decided to get from his servants all the money they owed him. One servant who owed ten thousand talents was brought before the king, and when he said that he could not pay his debt the king ordered that he, his wife, and

children, and all that he possessed be sold in payment of the ten thousand talents.

"When the servant heard this he fell on his knees before the king and pleaded: 'O king, have patience with me. I will pay thee all.'

"The king, feeling sorry for his servant, forgave him his debt. But the servant went right out and found one of his own fellow servants who owed him only one hundred shillings, and choked him, saying, 'Pay me what you owe me!'

"Even though the fellow servant fell on his knees and pleaded, saying, 'Have patience with me, and I will pay thee all,' the servant whom the king had forgiven would not hear his pleas and had him thrown into prison till he should pay the hundred shillings.

"When the other servants saw this they were very sad, and went to the king and told him what their fellow servant had done. The king, being angry, called to him the servant who refused to forgive his fellow servant and said: 'You wicked servant. I forgave you your debt, and why could you not have mercy upon your fellow servant, even as I had mercy on you?' Then the king ordered that this unforgiving servant be thrown into prison."

Questions for discussion:

1. How should the servant, whom the king forgave, have treated his fellow servant who owed him a hundred shillings?

2. Was the king justified in being angry when he heard of how the one whom he forgave treated a fellow servant? Give your reasons.

3. Why is it hard to forgive those who injure us? Be specific.

4. What does it mean to forgive a wrong? To excuse it? To overlook it? Or what?

5. You may be able to *forgive* an injury, but do you have a hard time *forgetting* the injury? Why, or why not? Have you really forgiven it until you have forgotten it?

At this point ask the pupils to find in their Bibles and read the following references:

1. Matthew 6. 12, 14, and 15, which shows the necessity of forgiving others before one can really hope for forgiveness himself.

2. Matthew 7. 1, setting forth the value of being able to see ourselves as others see us, as an aid in developing how to forgive.

3. Matthew 7. 12, the Golden Rule.

4. Luke 23. 34, Jesus' example of forgiveness.

Conclusion: During this discussion an attempt has been made to help the pupils see and understand the reason why they should forgive, and what it means to forgive. The question may well be raised again, *Of what good would be the prayer, "Forgive us our debts," if not followed by "as we forgive our debtors"?* As a result of the discussion it will probably appear that it is one thing to pray this prayer but quite different and a much harder thing to practice it. To keep the problem within the range of the pupils' experience so that it may be *theirs*, guide their thinking at this point by means of some such questions as the following:

Can you think at this time of persons whom you ought to forgive—a boy or girl who has said or done something to hurt you—whom you have not

yet forgiven? Perhaps you have said or done something to injure another person but you are sorry and should like to be forgiven. How can you go about it immediately to make these things right? Talk it over with your teacher.

Close the period with a brief prayer in which you will encourage the pupils to take part by suggesting the subjects that they desire to have included, emphasizing especially their specific needs of forgiveness.

III. Worship Period

Prelude: As the pupils assemble for worship let the pianist play "We Would See Jesus," Hymn No. 95.

Call to Worship: Page 24 (school standing). "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 95, "We Would See Jesus" (third, fourth, and fifth stanzas).

The Lord's Prayer, recited in unison.

Scripture Reading: To be read and briefly explained by individual pupils:

(1) Matthew 6. 12, 14, 15.
(2) Matthew 7. 1.
(3) Matthew 7. 12.
(4) Luke 23. 34.

Hymn: No. 141, "Father, Lead Me Day by Day."

Offering: As the baskets are brought to the leader's desk ask the entire group to stand and sing in unison the *Response*, found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 165, "O Son of Man, Thou Madest Known."

Story: Let one of the pupils read the paraphrase of Matthew 18. 21–34, "The Unforgiving Servant," *Pupil's Book*, page 72.

Leader's Prayer: Our Father, we thank thee for this lesson. So often we have found it hard to forgive those who do us wrong, or to forget the wrong, even though we have forgiven the wrongdoer. Help us, our Father, to follow Jesus' example—to forgive all who hurt us, just as we want others to forgive us when we do wrong. Help us to practice self-control, to be kind in thought, word, and deed. In Jesus' name. Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

IV. Project Period

Continue the project activity for the week.

V. Game Period

Catch of Fish, La Porte, p. 33.
Triple Change, La Porte, p. 40.
Squirrel in Tree, La Porte, p. 39.

LESSON XX

DELIVER US FROM EVIL

Aim: To help the pupils feel that they are under God's protecting care, that their sense of security depends upon their discovering and following the right way of life.

I. Opening Assembly

II. Discussion Period

Problem: Juniors are beginning to have a vivid sense of right and wrong—a sense of satisfaction in doing what is considered right, and a sense of dissatisfaction, or even guilt, when they do that which is considered wrong. They are developing their own standards of living. When they pray, as in Jesus' prayer, "Lead us not into temptation, but deliver us from evil," might this not become a prayer for guidance in discovering and following the *right* way of life?

Procedure: It is suggested that the problem of this lesson may best be made clear by introducing concrete instances of right and wrong conduct, followed by questions bearing on the implications and complications of the type of conduct involved in each instance.

Let the pupils read in their books, page 75, the following incident and then consider the questions based on it:

On her way home from school one day Janet

found a silver pencil which she knew belonged to Louise, one of her schoolmates. Since Janet had always wanted a silver pencil, she didn't return this pencil to Louise but kept it for herself. However, she didn't enjoy using it, for she was always afraid that Louise would recognize it and claim it.

1. If Louise should never discover that Janet had her pencil, would Janet be doing right to keep it? Why, or why not?

2. If Janet did not know the owner of the pencil, would it be right for her to keep it? Why, or why not?

3. What suggestions would you give Louise for getting the pencil back if she should discover it in Janet's possession?

When the pupils have discussed these questions, direct their thinking to another issue of right and wrong.

Jack wanted to play "hookey," but he didn't, for fear someone would find it out. The last time he played "hookey" he met several persons—his aunt, a next-door neighbor, and the grocer—who asked him why he wasn't in school. He had a hard time explaining to them and a much harder time explaining to his parents. They found out later that he had not told the truth.

1. Did Jack have a good reason for not wanting to play "hookey"? Can you think of a better reason?

2. Why should he be afraid that he would be found out if he played "hookey"?

3. Why is it always harder to tell the truth when we have done wrong then when we have not done wrong?

From this point proceed to the question:

How is God trying to help us to do right, and not to do wrong? Guide the pupils' responses here into specific channels. Help the pupils to see that Jesus, as God's own Son, showed us in his teachings and by his own example what God is like, how he cares for us, and how we should live. Get specific suggestions from the pupils here as to how Jesus showed us the right way of life. These may be written on the blackboard and in the *Pupil's Books.*

When the pupils have had ample time to think together about these questions, and to share their ideas, lead them still deeper into the problem of how God protects us from harm and leads us into right living by referring to certain incidents in the life of Jacob, with which the pupils should be thoroughly familiar from their Sunday-school teaching. Call upon certain individuals to tell the rest of the group about Jacob's quest for the right way of life, as follows:

1. Esau sells Jacob his birthright, Genesis 25. 27–34.
2. Jacob deceives his father, Genesis, Chapter 27.
3. Jacob's vision at Bethel, Genesis 28. 11–22.
4. Jacob makes peace with Esau, Genesis 33. 1–20.

As these stories are related by the children, help them to see the following points:

1. When Jacob cheated his brother Esau, and lied to his father Isaac, he was filled with fear and ran away to escape the anger of Esau.
2. After he had traveled a long distance he was still tormented by fear, but, even when in a dream he discovered that though he was far away from

Esau God was with him, he was very much afraid (Genesis 28. 16, 17).

3. Not until he had made peace with Esau did the sense of guilt and fear leave him.

Guide the discussion from this point to the question, *How does Jesus help us to discover what is the right thing to do?* Help the pupils here to think of incidents in the life of Jesus or some of his teachings that should help them to find and follow the right way of life. It is to be hoped that they will suggest incidents or teachings brought out in the lessons of the Vacation School. Write their suggestions on the blackboard.

Conclusion: We started out by trying to discover how we might learn to pray with understanding that part of Jesus' prayer—"Lead us not into temptation, but deliver us from evil." We have raised many questions that bear on our problem. Now let us see where all our thinking and talking have brought us.

1. We get into trouble—we do wrong, when we forget to follow what we know to be right, as discovered in our lessons about how Jesus met the problems of his daily life.

2. God is always with us, and trying to help us find the right way of life.

3. In order to find and follow the right way of life it is necessary to follow Jesus' example of right living.

4. How may we pray with greater understanding, "Lead us not into temptation, but deliver us from evil"?

III. Worship Period

Prelude: "Morning," by Grieg.

Call to Worship:

Leader: "The Lord is in his holy temple,
Let all the earth keep silence before him."

School: Hymn No. 17 (refrain).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

Hymn: No. 46, "This Is My Father's World."

Scripture Reading: Let some member of the group read the paraphrase of Luke 12. 22–32, found on page 69 of the *Pupil's Book.*

Offering: As the baskets are brought to the leader's desk let the school stand and sing together the *Response,* found on page 33 in the *Hymnal for American Youth.*

Hymn: No. 95, "We Would See Jesus" (third, fourth, and fifth stanzas).

Leader's Prayer: Our heavenly Father, we are glad that we can find out the right way to live by keeping close to thee. Help us to hear thy voice, to become better acquainted with Jesus, who showed us what thou art like.

Help us to learn that the highest form of happiness comes from doing good unto others, and as we learn this lesson may we know that we are following in Jesus' footsteps. In his name. Amen.

Hymn: No. 165, "O Son of Man, Thou Madest Known."

IV. Project Period

Inasmuch as this is the last session of the fourth

week it is highly important that all project activity begun and in progress during the week be brought to a satisfactory completion. The leader is urged to make careful plans for the day's work, and to see to it that the period yields profitable results in the religious education of the pupils.

V. Game Period

The following games are suggested:
Circle Stride Ball, La Porte, p. 95.
Prisoner's Base, La Porte, p. 97.
Square Tag, La Porte, p. 99.

LESSON XXI

WORKING WITH JESUS AT HOME

To the leader: We are now at the beginning of the fifth and last week of the Vacation Church School. Throughout the four weeks that have just passed you have had opportunities to help the boys and girls under your tutelage and leadership discover, perhaps for some to rediscover, Jesus' way of life in terms of how they should think and feel and act in the midst of the variety of situations that go to make up their daily lives—at home, on the playground, among their friends, in the neighborhood, in the church—wherever they may find themselves. The question, "What would Jesus do?" answered by actual study of Jesus' own life and teachings, has served to help the pupils to meet and solve effectively their problems. It is sincerely to be hoped that during these past weeks Jesus and his way of life have been made real, attractive, and possible of emulation in the pupils' own experience.

For the closing week of the Vacation School it is suggested that each session be devoted to a review or summary of lessons taught previously for the purpose of aiding both teachers and pupils in discovering to what extent and how effectively Jesus' way of life has actually been put into practice. With this as the general objective, the themes for the week will be as follows:

1. Working With Jesus—At Home.

2. Working With Jesus—In the Neighborhood.
3. Working With Jesus—In the Church.
4. Working With Jesus—For the World.
5. Summing Up.

I. Opening Assembly

This is the last week of Vacation School. Are the opening periods still functioning? Do the pupils respond? Make these periods count this last week.

II. Discussion Period

Problem: Is it possible to practice Jesus' way of life in one's home? During the first week of the vacation we had various lessons about how we should live in our homes. Will the ways of acting we talked about and decided on then really work?

Materials (for the reference of both teachers and pupils):

1. All the biblical material cited in Lessons I to V.
2. All extra-biblical stories, and other illustrative material used in Lessons I to V.

Procedure: Begin by recalling to the pupils' minds certain outstanding problems discovered in the lessons of the first week, such as:

1. When in our lives at home do we need Jesus most?
2. Why is it hard to be good at home?
3. What makes a home really happy?
4. What can I do to help in building my home?
5. How can I distribute my time so as to find time to help at home?
6. Should I expect to be paid for what I do at home?

Ask the pupils to refer to their books to see how each of these questions was answered when it was raised in connection with the lesson. Conduct a brief review of the points made in each lesson, placing particular emphasis upon how the pupils then decided to express the lessons in their daily conduct, for example:

1. *What is your part in helping to keep the home happy?* Lesson III. You were asked then to mention, or check, those things that you were going to try to do then to make your homes happy. How hard, or easy, have you found it to do those things? (At this point try to get certain members of the group to give concrete examples of their attempts at helping to make their homes happy.)

2. *How can I distribute my time so as to find time to help at home?* Lesson IV. In studying Lesson IV, you will recall, we talked about all the things we do in the course of a day, and the time we give to these things. We talked also about what we do at home to help, and the time such tasks take. And last, but most important of all, we tried to make out a daily schedule so as to find enough time to help at home. On page 19 of your books you will find the daily schedule. Have you followed it? Why, or why not? Have you tried to find time to help at home? (At this point, as in No. 1 above, it would be well to let various members of the group tell their own experiences in scheduling their days.)

3. *Should I expect to get paid for what I do at home?* In connection with this lesson (Lesson V) you will recall that we talked about all the things our parents do for us, and what we do to repay

them. What were some of the things that we discovered in this lesson about what we do for our parents in comparison with what they do for us? Review carefully. We made a list, you remember, of the times during the day when we should remember to say and practice "Thank you." Review this carefully also. Has this worked? Have you found it hard to remember? Why, or why not?

Conclusion: After this raise the question, How has Jesus helped you to live with your family in a Christian sort of way? Get specific responses to this question. Give the pupils ample time here to tell how a study of Jesus' own early life has helped them to meet more effectively the problems of their daily home life.

Conclude the lesson by directing the pupils in formulating prayers dealing with

1. Gratitude for their homes and all that they involve.

2. Petitions for help and guidance in meeting and solving the problems of home life.

These may be written in the *Pupil's Book.*

For the pupils to find out: How long have you lived where you are living now? Do you know all the interesting things to be known about your neighborhood? In order to take part in the work of building a happy and safe neighborhood you will need to know many important things about your neighborhood. Talk these questions over with your parents. Your older brothers and sisters, your teacher, or with any other person whom you know, especially if you think he can tell you about the following things:

1. About how many people live in your neighborhood?

2. How many schools are there? Libraries? Playgrounds? Hospitals? Churches?

3. What improvements does your neighborhood need to make it a happy and safe place for you to live in? Such as

(1) Better safety protection for fire and traffic.

(2) Better supervised playgrounds.

(3) More and better books for boys and girls in the public library.

(4) .....

(5) .....

4. What can you do to help make possible these improvements?

III. Worship Period

Prelude: As the pupils assemble for worship Hymn No. 95, "We Would See Jesus," may be played through once or twice.

Call to Worship:

Leader:

"The beautiful affections
That gather round our way,
The joys that rise from household ties,
And deepen day by day;
The tender love that guards us
Whenever danger lowers,
O God! how fair thy loving care
Has made this earth of ours."

Response: Hymn No. 38, "For the Beauty of the Earth," especially the first and third stanzas.

The Lord's Prayer, recited in unison.

Hymn: No. 95, "We Would See Jesus."

Scripture Reading: Call for the following biblical references and then let various members of the group tell in their own words how the meaning of the reference applies to following the Christian way of life in one's home:

1. Luke 6. 31.
2. Mark 10. 42–45.
3. John 4. 9.
4. Luke 17. 11–19.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Offering: As the baskets are brought to the leader's desk let the entire school stand and sing together the *Response*, found on page 33 in the *Hymnal for American Youth.*

Poem: "Which Loved Best?" by Joy Allison, *Pupil's Book*, page 24, to be read or recited by one of the pupils.

Hymn: No. 139, "Looking Upward Every Day," second and third stanzas.

Story: "The Pot of Gold."

The Sylvan family lived in a little house in a broad, grassy meadow which sloped a few rods from their front door down to a gentle river. Right across the river rose a lovely dark-green mountain, and when there was a rainbow, as there frequently was, nothing could have looked more enchanting than it did, rising from the opposite bank of the stream with the wet, shadowy mountain for a background.

The Sylvan family numbered nine—father, mother, and seven children, the eldest, a daughter named Marjorie. They lived in a cozy little house built of logs and covered with a thatched roof. It was all overrun with the loveliest flowering vines

imaginable, and inside nothing could have been more neat and homelike, although there was only one room and a little garret over it. All around the house were the flower beds and the vine-trellises and the blooming shrubs, and they were always in beautiful order. Now, although all this was very pretty to see, there was a vast deal of work in it for someone. All the Sylvan family worked hard; even the littlest children had their daily tasks set them. The oldest girl, Marjorie, especially was kept busy from morning till night taking care of her younger brothers and sisters, and weeding flowers. But for all that she was very happy, as, indeed, were the whole family, as they did not mind working, and loved each other dearly.

One day when there had been a heavy shower and a beautiful rainbow, Marjorie and her father were out in the garden tying up some rosebushes, which the rain had beaten down.

"I wish I could find the pot of gold at the foot of the rainbow," said Marjorie's father.

"The pot of gold!" exclaimed Marjorie. For she had never heard the old tale that a pot of gold lies hidden at the foot of the rainbow.

"Yes, the pot of gold," answered her father. "Have you never heard the little verse about it?"

"O what is it shineth so golden clear
At the rainbow's foot on the dark-green hill?
'Tis the pot of gold, that for many a year
Has shone, and is shining and dazzling still.
And whom is it for, O Pilgrim, pray?
For thee, my child, should'st thou go that way."

Marjorie listened with her soft blue eyes very

wide open. "I suppose if we should find that pot of gold it would make us very rich, wouldn't it, father?" she asked.

"Yes," replied her father; "we could then have a fine house, and keep a gardener, and a maid to take care of the children, and we should no longer have to work so hard." He sighed as he spoke, and tears stood in his gentle blue eyes, which were very much like Marjorie's. "However, we shall never find it," he added.

"Why couldn't we run ever so fast when we see the rainbow," inquired Marjorie, "and get the pot of gold?"

"Don't be foolish, child!" said her father; "you could not possibly reach it before the rainbow was quite faded away!"

"True," said Marjorie, but she fell to thinking as she tied up the dripping roses.

Marjorie could hardly wait for the next rainbow. When it came she eyed it very closely, standing out on the front doorstep in the rain. She saw that one end of it seemed to touch the ground at the foot of a tall pine tree on the side of the mountain. She could not see the other end of the rainbow at all. It seemed hidden among the clouds.

"I will try the end where the tall pine tree is first," said Marjorie to herself, "because that will be the easiest to find; if the pot of gold isn't there I will try the other end."

A few days later it became very hot and sultry, and at noon the thunder heads were piled high all around the horizon.

"We shall have showers this afternoon," said

Father Sylvan, when he came in from the garden for his dinner.

After the dinner dishes were washed, and the baby rocked to sleep, Majorie came to her mother with a petition.

"Mother," she asked, "may I go over on the mountain and hunt for wild flowers?"

"It's going to rain, child, and you will get wet," her mother replied.

"That won't hurt me any, mother," said Marjorie, laughing.

"Well, you may go," said her mother, hesitatingly. "You have been a very good, industrious girl and deserve a little holiday. Only don't go so far that you cannot soon run home if a shower should come up."

So Marjorie hurried away, and before she had gone far clouds over in the northwest were piled up very high and black. The woods were very dark and still, a still more heartless silence, followed by a rushing wind, and then rain, falling first in big, splashing drops, but soon coming down in torrents. Marjorie was soaking wet, but she hurried as fast as she could, so that she might reach the tall pine tree before the rain stopped and the sun began to shine.

Soon she reached the tall pine tree. The rain was slackening a bit. The sun was trying to break through the clouds. Marjorie's heart was pounding.

"In a minute," she said to herself, "the rain will stop, and the sun will come out and then—the pot of gold!" Even as she spoke the last few drops fell and the sun burst forth with a great blazing light.

"But where is the rainbow? Where is the pot of gold?" cried Marjorie. And then stretching away across the sky appeared a beautiful rainbow—brighter and brighter. She looked and looked, and there at the foot of the rainbow she saw her own little house flooded with beautiful golden light, and streaked with lovely colors—red, orange, green, violet, blue.

"There is the pot of gold," shouted Marjorie. "I've walked miles to find it here in the woods. I should have known all the time that it was in my very own home."

As she hurried home there rang through her thoughts—

"O what is it shineth so golden clear
At the rainbow's foot on the dark-green hill?
'Tis the pot of gold that for many a year
Has shone, and is shining and dazzling still.
And whom is it for, O Pilgrim, pray?
For thee, my child, should'st thou go that way."

Leader's Prayer: Our Father, we thank thee for our homes and for our parents, and brothers and sisters. We thank thee for all that is done to keep us well and happy. May we show our thankfulness by helping to make our homes happy and pleasant, by doing our duty, and by following Jesus' example of the right way of life. In his name. Amen.

Hymn: No. 46, "This Is My Father's World."

IV. Project Period

It is suggested that the *Project Periods* of the closing week of the Vacation School be an out-

growth of the general theme, *Working With Jesus*, rather than the specific expression of ideas and attitudes developed in each lesson. In view of the widespread interest on the part of the denominations at the present time in world-service programs, it is entirely fitting that a part of any educational scheme be devoted to enlisting the interest and participation of boys and girls in such activities. Therefore the following suggestions are offered here as to how the *Project Periods* of this week should be spent.

1. Secure from your denominational mission board all available information on such features of its contacts as would interest your pupils—

(1) Mission schools in foreign countries.

(2) Home life in different lands.

(3) The characteristics and customs of children in other lands—what they eat, what they wear, how they spend their time.

(4) Activities in the homeland—on the frontier, in rural sections, in congested, slum, foreign communities, in hospitals and orphanages.

(5) Any worthy mission project to which the pupils could have immediate access.

2. Put the pupils in possession of this information by means of stories, pictures, lantern slides (all supplied by the Missionary Education Department of the Mission Boards), or by talks given by returned missionaries, or by workers in near-by mission projects.

3. Take the pupils to visit near-by mission projects, if possible, so that they may get first-hand contact with what their denomination is doing to extend the kingdom of God in pioneer fields.

4. Enlist the pupils in such activities as will develop their own social consciousness, and at the same time render service to worthy causes:

(1) Giving money which has been earned.

(2) Supplying books for the personal use of missionaries.

(3) Providing books, toys, etc., for children's wards in hospitals, or for orphanages.

(4) Sending needed equipment for religious instruction, such as pictures, Bibles, Sunday-school papers, books.

5. Dramatize the story of "The Good Samaritan" as a means of helping the pupils to cultivate and crystallize ideals and motives of right living and Christian service. It is suggested that a part of each *Project Period* during this last week be devoted to the preparation of this dramatization, so that it may be produced as a part of the program for the closing day of the school, Lesson XXV.

The Good Samaritan

The dramatization of "The Good Samaritan," suggested here, is based upon the biblical narrative, Luke 10. 30–37, supplemented by such imaginary details typical of the life of that day as might enhance the dramatic quality of the episode.

1. *Setting*—The Samaritan leaving his house for his journey to Jerusalem; discovering on his way a man lying wounded by the roadside; taking him to an inn after he has administered temporary relief; proceeding on his journey; meeting the man whom he helped at the gate of Jerusalem several days later when the Samaritan is about to embark on his homeward journey.

2. *Scenes*—To dramatize this story in the setting described four scenes are necessary.
   (1) The house of the Samaritan.
   (2) A lonely spot on the road between Jericho and Jerusalem.
   (3) At the inn.
   (4) At a well near the gate of Jerusalem.
3. *Characters*—In order to carry out the dramatic qualities of this story the following characters are needed:
   (1) The Samaritan.
   (2) Two children, Eunice and Aaron, belonging to the Samaritan.
   (3) The Samaritan's wife.
   (4) The Stranger.
   (5) The Innkeeper.
   (6) Guests in the inn.
   (7) The mob at Jerusalem.
4. *Bibliography for the Leader:*
   (1) *Bible Study Through Educational Dramatics*, by Helen Willcox, Chapter X.
   (2) *Method in Teaching Religion*, by Betts and Hawthorne, Chapter XIX, pages 364–373.

Scene I

Time: Early morning.
Place: A room in the home of the Samaritan.
Characters: The Samaritan, his Wife, Aaron, Eunice.
(*Extensive preparations are under way for the* Samaritan's *journey to Jerusalem: the mother is preparing breakfast;* Eunice *is packing her father's lunch, and* Aaron *is packing his father's pack for the donkey. The family sits down on the floor to eat the frugal meal of curds and cakes.*)

THE SAMARITAN: Come, let us eat, for I must be off if I am to reach Jerusalem this night. Come, Aaron; come, Eunice, let us eat together and ask God's blessing upon us. (*They are seated and begin to eat.*)

AARON (*the eldest son*): Your pack is ready, father.

EUNICE (*the eldest daughter*): And your lunch also, father. I have prepared even more than you will need, but perhaps you may meet some traveler on the road with whom you may share it.

THE SAMARITAN: Aye, my daughter, that I may, for many travel the way from Jerusalem to Jericho. How like my daughter to think of it!

AARON: But, father, beware of strangers, for you know the road is dangerous. I have heard tales of how robbers lurk in the mountain caves, and even animals come skulking out in the darkness to prey upon the travelers.

THE SAMARITAN: Aye, my son, I will take care. But if perchance I should meet a stranger, gladly would I share with him. And you, my good children, forget not in my absence to show kindness even unto strangers, and to do "good turns" wherever there is need. When I return what fun we will have telling each other all that we have been doing! In five days I return.

EUNICE and AARON: Aye, father, we will remember, for how could we forget, when always you have shown us the way of kindness, good will, and sharing? Eagerly will we watch for your return.

(*The meal is over and the family gets up to bid the father good-by. He puts on his outer cloak, examines his pack, and raises his hands in blessing over the little group.*)

THE SAMARITAN: The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.

FAMILY (*bowing low*): Amen.

Curtain

SCENE II

Time: Toward evening of the same day.

Place: A lonely spot in the road (*between Jericho and Jerusalem*).

Characters: The Stranger and the Samaritan.

(*Gray wallpapers may be placed over chairs back stage to give the appearance of rocks; and stones, sticks, and torn garments lying on the floor may give the impression of recent combat, while the stranger lying on the ground moans and tries to call out for help.*)

THE STRANGER:[1] O-h-h-h . . . why does not someone come? . . . Footsteps . . . footsteps . . . coming nearer . . . nearer. . . . No, they have passed me by. . . . Why does not someone come? . . . Footsteps . . . more footsteps. . . . This time surely. . . . Again they have passed me by. . . . O-h-h-h . . . Listen! More footsteps. Again someone comes. O God of our fathers, send him nearer this time. Footsteps . . . nearer . . . nearer. Water, water, or I die. (*He falls back.*)

THE SAMARITAN (*entering quickly and kneeling beside the stranger*): What, ho! my friend! Robbers! And a beastly job they have done. Here take this water. Drink it all. (*Gives wounded*

[1] At this point slow, deliberate footsteps may be heard back stage.

man a drink from a water bottle, then washes his face and wraps bandages about his head.)

THE STRANGER (*reviving*): May the God of our fathers reward you! You have saved me from a terrible death. Water, more water, I pray. (*He drinks again.*)

THE SAMARITAN: How glad I am that my good daughter provided me well this morning for such a time as this! Come, my friend, let us be going. The inn is not far, and there you will find rest and food. (*He half carries the* STRANGER *from the stage.*)

Curtain

SCENE III

Time: An hour later.

Place: At the inn.

Characters: The Samaritan, the Stranger, the Innkeeper, and Guests. (*The* INNKEEPER *is seated on the floor talking with his friends.*)

THE INNKEEPER: What, ho! Look! Here come travelers in distress. Make way.

(*They all get up as the* SAMARITAN *enters half carrying the* STRANGER.)

THE SAMARITAN: Ho, my friend! Make ready a place for this man. He has been robbed and beaten, and is well-nigh dead.

(*The* INNKEEPER *makes a bed on the floor, where the* STRANGER *is laid. The others bring water in a basin, and try their best to make the wounded man comfortable.*)

THE SAMARITAN (*to the* STRANGER): Here we are at last, good friend. When you have slept your

strength will return. May the God of our fathers give you rest and peace this night.

THE INNKEEPER: My Samaritan friend, it pleases me to serve you by caring for your friend. Even to this place have traveled stories of your goodness to any who are in need of help. May the peace of our God be upon you. (*Bows low.*)

THE SAMARITAN: For your kind words I thank you, and for your service to my friend I leave this coin. Give him whatever he needs, and if when I return I find I owe you more than this, I will pay you gladly. Blessings upon you and upon your house. (*Bows low and departs.*)

Curtain

SCENE IV

Time: Three days later.

Place: At a well near the gate of the city of Jerusalem.

Characters: The Samaritan, the Mob, and the Stranger.

(*The* SAMARITAN, *having completed his mission in Jerusalem, is preparing to leave the city on his homeward journey. At a well near the city he stops to buy gifts for his children.*)

THE SAMARITAN: Ah, on my way home! How happy I shall be to see my family again! I pray that the God of our fathers has protected them in my absence. Some presents for them. How happy they will be!

(*Suddenly the* SAMARITAN *is startled by loud cries as a mob rushes toward him, shouting:*)

THE MOB: The Samaritan! The Samaritan dog!

Down with him! Let us kill him! (*They surround him and are about to do him injury when a stately figure, a nobleman, who is the* STRANGER, *comes into the center of the mob. The uproar ceases.*)

THE STRANGER: Fellow citizens, what would you? Why do you attack this innocent man? Five days ago I was going down from Jerusalem to Jericho. I fell among robbers, who stripped me and beat me, and departed, leaving me half dead. By chance, a certain priest was going down that way; and when he saw me he passed by on the other side. In like manner also a Levite, when he came to where I lay and saw me, passed by on the other side; but this good Samaritan, as he journeyed, came to where I was lying. When he saw me he was moved with compassion, and came to me and bound up my wounds. And he set me on his own beast and brought me to an inn and took care of me. And he took out two pence, as he was leaving, and gave them to the host, saying, "Give him what care he needs, and if, when I return, I find I owe you more than this, I will pay you gladly."

(*The* STRANGER *leads the* SAMARITAN *out of the crowd toward the gate.*)

THE STRANGER (*raising his hands in benediction upon his friend*): Go in peace. The Lord bless thee and keep thee. The Lord make his face to shine upon thee and be gracious unto thee. The Lord lift up his countenance upon thee and give thee peace.

THE MOB (*bowing low*): Amen, and forever Amen.

Curtain

V. Game Period

The following games are suggested:
Jacob and Rachel, La Porte, p. 36.
Maze Tag, La Porte, p. 37.
Triple Charge, La Porte, p. 40.
Hill Dill, La Porte, p. 95.

LESSON XXII

WORKING WITH JESUS IN THE NEIGHBORHOOD

I. Opening Assembly

II. Discussion Period

Problem: Is it possible to follow Jesus' way of life in one's neighborhood contacts? Among one's friends, among those persons with whom one deals in carrying on his economic contacts, among the people whom one meets, but whom he does not know, or even among one's enemies?

Materials:

1. *Biblical References:*
(1) Luke 10. 15–27.
(2) Matthew 25. 34–40.
2. *Story:* "Getting Ready for the Big Scout Master," page 85, in the *Pupil's Book.*

Procedure: Begin by giving the pupils an opportunity to read the story, "Getting Ready for the Big Scout Master." When they have finished proceed with a discussion, following the general direction indicated by the questions in the *Pupil's Book*, page 85.

What kind of a neighborhood do you live in? Would you be proud to have a visitor, like the Big Scout Master, come to look it over? Why, or why not? (At this point guide the pupils in telling all the interesting things they can think of about their neighborhood:)

1. A description of the institutions—schools, churches, stores, banks, libraries—that make up the neighborhood.

2. What the neighborhood needs by way of
   (1) Play grounds.
   (2) Better streets.
   (3) Safety provisions.
   (4) Sanitation and cleanliness.
   (5) Other needs felt locally.

3. What we can do to become better acquainted with our neighborhood.

4. How we may help to promote the good of our neighborhood.

The pupils were asked to find out specific things about their neighborhood. At this time give them an opportunity to write on questions 1, 2, and 3, pages 87–88, in their books. Devote a few moments to a consideration of question 4, helping the pupils to see their part in helping to make their neighborhood safe. Concentrate on questions 5 and 6, helping the pupils to plan definitely for the improvement of their neighborhood.

They already have the example of Troop 14 in the story, "Getting Ready for the Big Scout Master." You may tell them also of

1. A Junior Department in a large Vacation School that helped to prepare and equip a vacant lot for a playground, when the church in which the school was being held, furnished a supervisor.

2. A class of boys that earned money with which to buy a baseball outfit and a volley ball and net for their own playground.

The important question to be raised here is this: When we are working for the improvement of our

neighborhood, how are we helping Jesus? Avoid here any suggestion of moralizing, but direct the pupils to find and read three Bible references in which they may be able to see their relation to Jesus in their work for their neighborhoods:

1. Luke 10. 15–27, especially the fifteenth verse.
2. Mark 10. 13–16.
3. Matthew 25. 34–40.

Conclusion: The pupils will naturally discover:

1. That it is one thing to *decide* on things to do to improve their neighborhoods.
2. That it is quite a different thing, and much more difficult, to carry out their decisions.

Bring the discussion to a close by helping the pupils to see the importance of their work, and the fact that as followers of Jesus it is their duty to help to make their neighborhoods clean and happy.

III. Worship Period

Prelude: As the pupils assemble for worship the pianist may well play once or twice the Hymn No. 222, "Where Cross the Crowded Ways of Life."

Call to Worship: Page 24 (school standing). "Let the words of my mouth and the meditations of my heart be acceptable in thy sight, O Lord, my strength and my redeemer." Amen.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Scripture Reading: Let individuals read the following references:

1. Luke 4. 16–21.
2. Mark 1. 16–20.
3. Matthew 9. 9 and Luke 5. 27–29.
4. John 15. 13–15.
5. Matthew 5. 38–42, also 43–48.

Hymn: No. 141, "Father, Lead Me Day by Day."

Offering: As the baskets are brought to the leader's desk let the whole school stand and sing together the *Response*, found on page 33 in the *Hymnal for American Youth.*

Story: "The Junior Home Guard."

It was most exciting to live near the polling place. Lee and Lucy thought that they had never in all their lives seen anything so interesting as what went on inside the big empty office floor that had been taken over by the town for election day.

The two, brother and sister of twelve and eleven, lived at the other end of the block from the polls. From their front gate they could see the preparations for voting that went on for a week before. A great American flag was hung over the door. Small wooden booths were built in the big empty room.

Lucy sighed as she looked at the crowds that gathered to watch everything that was going on near the polls.

"Oh, I wish I were a boy and could do something for our town some day," she said.

"Well, I wish I were old enough now to vote," Lee added.

One day the children ventured to speak to a policeman.

"They're going to choose a mayor, are they not?" Lee asked.

"He'll be a kind of king, won't he, sitting in the town hall?" Lucy added.

The policeman looked down at the two eager, upturned faces and smiled.

"Bless your hearts," he laughed, "the mayor of this town doesn't do much sitting still. He has to be up and about, seeing that our town is kept clean and fine to live in. He has to look after the Board of Health and the Fire Department and the Street Cleaners and the Home Guards. You see, a very important part of town government is just keeping the town a safe and clean place for boys and girls to grow up in," he finished as he resumed his pacing.

Lee and Lucy looked at each other with wide open eyes as they went home.

"Street Cleaners and the Home Guards!" Lucy repeated, remembering the policeman's amazing words.

"The town has to be kept a safe and clean place to live in," Lee echoed.

They thought about this army of town workers all the rest of the week—in the lamplight, after supper, and out in their own delightful room of the garage, where both could tinker and play to their hearts' delight, and entertain their boy and girl friends in any number. Perhaps it was the excitement of being so near a polling place; perhaps it was the inspiration of seeing the stars and stripes flying in front of it; however it came about, though, it was a splendid plan that Lee and Lucy made.

They kept it a secret until they had their garage playroom ready, which wasn't easy, for the neighboring children almost stormed the doors to find out about it. First, Lee cleaned the room. When he told the secret to his father one night, he got Lee an Uncle Sam poster to hang up in the garage. It was wonderfully large and fine to have. They hung a flag over the picture, and Lee made a desk

by putting two wooden boxes side by side. Lucy covered the top with red blotting paper, and brought out a pad of white paper and a bottle of blue ink from the home library. She busied herself making a quantity of white cambric badges, bordered at the top with red and at the bottom with blue. Lee lettered all these badges "J. H. G." Their last work was to hang out a big sign over the garage door. It read:

"The Junior Home Guard"

"I wonder if anybody will join," Lucy said, doubtfully, as she took her place on the morning of election day behind the improvised desk.

"There they come now to find out about it anyway," Lee said from his place at her side.

Indeed, their friends almost stampeded the Junior recruiting station.

"What's it for?"

"May we belong?"

"What do we have to do?"

They fairly shouted the questions, but Lee and Lucy were ready for them. Lucy took charge of the girls and Lee enrolled the boys. Each one put down his or her name on a sheet of paper, their home address, and then the branch of this town army to which they could best belong. The badges were marked:

Engineer Corps.

Canteen Division.

Messenger Service.

And Lucy had insisted upon having a fourth badge labeled "Mending Brigade." She was most mysterious about this last division of their army; she did not tell even Lee what it meant.

A great many of the boys enlisted in the Engineer Corps. Those who had roller coasters, roller skates, or bicycles were eligible for the Messenger Service. Most of the girls joined the Canteen Division, but Lucy headed the Mending Brigade, and when she told the girls about it they joined her in large numbers. Each child received a badge as soon as he or she enlisted.

It was almost supper time before the tired-out recruiting agents had finished, but it had been a good day and a great deal of fun in spite of the hard work.

"They are so excited over it, Lee," Lucy said. "Regular army work begins to-morrow. We'll meet at our Home Guard station and start right out after school."

"Nobody's going to tell," Lee said. "Won't the town be surprised?"

And Lee was right; the town was very much surprised.

There was an early snowfall the following week. Old Mrs. Hastings looked out of her window and wondered how she would ever be able to get across the street to Mr. Billings' grocery shop. At the same moment two of the Engineer Corps, Tom and Billy Alton, arrived on the scene armed with snow shovels. They wore their badges, and they shoveled snow harder and faster than they had ever done before, for they were doing it in a new way now. They were part of the Junior Home Guard keeping the

streets safe and clean. It was play as well as work. All over the town the Junior Guards worked, clearing the streets, helping the street cleaners, and gathering up the rubbish.

The town kitchens were invaded by the members of the new Junior Canteen. Wherever there was a little girl with a Canteen badge pots and pans played tunes, and dishwater glistened with rainbow-tinted soapsuds. The girls put into practice at home the simple cooking that they learned in school. They brought samples of their paper-thin vegetable parings to the Home Guard station to see who wasted the least. They appointed a Canteen Division to be on duty every day in the school lunch room to be sure that no food was thrown away.

About the time of the thaw that followed the snowstorm there was a call for more men for the army. Mr. Billings lost two clerks and three delivery boys; there was the same lack of help in a good many other stores, and that brought the chance for which the Junior Messenger Service had been waiting. When the stores opened on Saturday morning there were two or three of the Junior Messengers, on wheels, waiting at the doors to volunteer their help as package carriers. They were a great help, and they volunteered also for other days after school.

Those of the boys and girls who dropped into the Junior Home Guard station for a brief furlough occasionally found the Mending Brigade busy and cheerful around the little wood stove that heated it.

"We ought to have called ourselves the Daughters of Betsy Ross," Lucy said. "It looks exactly like a flag shop here," she exclaimed. "You see, our flags

have been hung out in all kinds of weather so long that a good many of them were beginning to look as if they had been through a war," she explained to the others. "We brought as many as we could here to fix them. And just see how well we are getting on."

It was really wonderful what the Mending Brigade was accomplishing. Torn flags were being carefully stitched into whole ones again. Faded red stripes were being replaced by fresh, new ones. Dingy stars were being covered with clean, white cloth, and Old Glory was appearing, not old, but new in the clever fingers of the little girls who loved the American flag too much to want to see it look tattered.

But there were days when the courage of the Junior Guards almost gave out. It had been play at first, but it meant effort to keep the work of their town army up to the standard they had set. Skating parties, candy pulls, and games had to be given up, but the boys and girls kept on.

"We've enlisted, and that means that nobody can desert," Lee said; and they all realized that this was quite true.

"I'm going to punch holes in these enrollment papers, Lee, and tie them together with red, white, and blue ribbon so that they won't get scattered," Lucy said one day. Then her face grew white. "They're gone!" she said. It was true. Someone had taken the records of the Junior Guards!

They looked for the papers without success for several days, and then one morning they found them quite as mysteriously returned. All the children said they had not touched them. There

seemed no way to explain their disappearance, and it worried Lee and Lucy a great deal, until their attention was turned by the announcement of a special assembly in school.

"I wonder what it's for," Lee said.

"To give us more tests, I suppose," Lucy replied in a discouraged tone of voice.

But the assembly had been called for a very different reason. When the classes marched, to the music of "Columbia" played by the school band, into the big flag-decked audience room, they saw a visitor in blue, waiting for them on the platform. It was the policeman from whom Lee and Lucy had first gotten the idea of helping to keep their neighborhood clean and safe.

"I was a boy myself not so long ago," he began after the children had seated themselves. "That's why I've been so interested to see the boys and girls playing Junior Guard in this town. I like to watch the little station they've been running at the other end of the block from where our polling place was. They're as shipshape in their way as we were in our office. Once when I was off duty I looked inside it, and asked the lady of the house if I could take their records for a while so as to copy off the names of these plucky little town workers. She said I might, and I slipped the records back, and gave the names to my friend, the principal of this school. He told the mothers and fathers about the Junior Guards, and they've planned a surprise for the boys and girls. That's all I have to say, except that I want to shake hands with my fellow officers who did the planning. And now, three cheers for our town!"

They gave them; and it was repeated three times

three. Then came the surprise. The name of each Junior Home Guard was called, and they went up to the platform to receive their gifts from the mothers and fathers; red, white, and blue middy ties for the girls, and enameled flag buttons for the boys. As each Junior Guard went up the whole school applauded. When Lee and Lucy went up and shook hands with the policeman, and then stood for a moment, one on each side of him, it seemed as if the school would never stop clapping.

It was the best thing that the children had done all that winter, everybody said; and it turned out to last longer than Lee and Lucy had ever thought it would. They discovered that there was something for a Junior Guard to do every day in the year in his town, and a good deal of fun in doing it too.[2]

Prayer: It is suggested that a pupil prepare and offer a prayer bearing on the general theme of the day's lesson. Such themes as the following might be included in the prayer:

1. Thankfulness for their many neighborhood contacts.

2. Petitions for guidance in developing and following the rules of right living found in Jesus' life and teachings and studied especially in connection with Lessons VI and XV.

Hymn: No. 201, "Marching With the Heroes."

IV. Project Period

Continue the project activity launched yesterday. See that all plans are carefully formulated so that

[2] From *Stories for Every Holiday*, by Carolyn Sherwin Bailey. The Abingdon Press. Used by permission.

the pupils may derive the maximum benefit from the period.

V. Game Period

The following games are suggested:
Jump Stick Relay, La Porte, p. 105.
Dodge Ball, La Porte, p. 95.
Squirrel in Tree, La Porte, p. 39.
Partner Tag, La Porte, p. 38.

LESSON XXIII

WORKING WITH JESUS IN THE CHURCH

I. Opening Assembly

II. Discussion Period

Problem: We have been considering the past few days the problems involved in working with Jesus in the home and in the neighborhood. To-day we have to consider the problems involved in working with Jesus in the church centering about two questions: (1) What is the church for? (2) What can I do to help the church accomplish its purpose? To be sure, these are both momentous questions, questions that have puzzled the minds of thinking Christians for centuries. They are none the less important for the consideration of boys and girls entering upon vital and fruitful church relations.

Materials: As an aid to the teacher in helping the pupils to think together on the meaning of their relation to the church, the leader may read *The Modern Meaning of Church Membership*, by John M. Versteeg (published by The Methodist Book Concern, New York).

Procedure: Begin by raising the question, What is the church for? Help the pupils to think concretely on this question, especially as they consider the few points or statements offered in their books, page 90, as typical ideas held by boys and girls concerning the nature and function of the church. The few statements follow:

The purpose of the church is—

☐ 1. To provide a beautiful building for our city.
☐ 2. To hold services for our older brothers and sisters, and our parents on Sunday morning.
☐ 3. To provide a sacred place for funerals and weddings.
☐ 4. To teach boys and girls how to live right.
☐ 5. To stand for the right in our neighborhood.
☐ 6. To keep our neighborhood clean and safe.
☐ 7. To help all the people who come to it to understand the meaning of religion.
☐ 8. To act as a home base for the missionary work carried on in other countries and in our own.
☐ 9. To provide a place for boys to meet during the week for games, parties, gymnasium, and clubs.
☐ 10. To teach us how to sing and play, to read the Bible and to worship God.

Give the pupils ample opportunity to think these questions over before discussing them. Help them to see that all the statements are not equally good or equally true. In this connection let them compare No. 1 with Nos. 4 and 7, No. 2 with No. 9, No. 3 with No. 8. When this has been done, ask the pupils to check in the square at the left of each number the five statements that seem to them to state best the purpose of the church. If the pupils think of other statements that describe their idea of the church, they may be written on the blank lines in their books, page 92. It is most important, as they consider the purpose of the church, that

they think of it not as a *place*, a *building*, but that they think of it as a company of people—men and women, boys and girls—banded together to co-operate with Jesus in his work for the world.

It would be interesting at this point to sketch briefly such facts as the following:

1. Jesus himself did not found the church, but he planted in the hearts of his followers a religion that soon after his death organized itself into a church in order that the religion of Jesus might be more effectively spread.

2. Jesus' disciples were the leaders in organizing small bands of Christians, followers of Jesus.

3. Not many years after Jesus' death the greatest of all followers of Jesus, Paul of Tarsus, began his great work of carrying the religion of Jesus to all parts of the Mediterranean world, his journey ending in Rome, where he became a martyr to the cause of Christianity.

4. At first the early Christians were greatly persecuted; many died the death of a martyr, but in spite of all such opposition Christianity grew in strength and power until in 313 A. D. the Roman emperor declared it to be the state religion. That is, he himself became a Christian and he enjoined his subjects also to become Christians.

5. Then followed centuries of interesting history in which the Christian Church, known as the Roman Catholic Church, became a strong power in the world, with a very intricate organization, headed by a Pope and manned by a complicated system of cardinals and bishops, priests and others. During these years the Christian Church spread throughout all of Europe, and even sent missionary expeditions

to remote sections of the globe—India, Africa, and China. While the church was busy building its great organization and its magnificent cathedrals it seemed to lose much of the *spirit of Jesus* that was felt by Jesus' own followers as they launched the Christian cause in the first Christian century.

6. Dissension, strife, revolt crept in until in the sixteenth and seventeenth centuries great numbers of people *protested* against the Roman Catholic Church, responding to the leadership of such men as Martin Luther, Zwingli, and Calvin. That movement is now spoken of as the Protestant Reformation.

7. However, these people who *protested* could not agree among themselves as to the type of organization they would adopt, and besides, since the movement broke out at different times and in such widely separated sections as England, France, Switzerland, and Germany, it seemed almost inevitable that there should be distinct bodies of Protestants. Each of these bodies has a most interesting history, and each has its thrilling stories of powerful leaders, harrowing struggles and marvelous achievements, until we now have more than two hundred different sects of Protestantism. In fact, most of the greater denominations, such as Presbyterian, Methodist, and Baptist, have a number of divisions.

8. The Christian Church, composed of all the Protestant and the Catholic Churches, both Greek and Roman, covers great areas of the world to-day. It is carrying on vigorous missionary work, it supports schools and colleges, it maintains churches all over the world, where men and women, boys and

girls are learning to follow the Christian way of life.

The church has had a glorious history. No doubt it has often lost sight of the teachings and spirit of Jesus, but nevertheless it has held an important place in the history of the world. It has done its great work through the efforts of its members who have given their loyal and generous support. There is a place in its program for boys and girls.

Now let us think of your own church in your own neighborhood. As we have thought of the purpose of the church as a whole, let us think now of what your church is seeking to do for your neighborhood. How does its purpose compare with the *five* statements that seem to you to describe best the purpose of the church?

The next question is, *What does your church actually do to cooperate with Jesus in his work for the world?* Try making a list of all the activities of your church. You have talked this over with your parents and your teacher. (The teacher may list these on the blackboard, as the pupils write them in their books, page 92.) When you have made your list check the points at which you could help in the work of your church. For example, if your church sends flowers to sick persons, provides baskets for unfortunate families, raises money for missionary causes, what could you do to help? Talk this over with your teacher and plan definitely some work that you may do for your church.

Conclusion: As a result of this period of thinking together and exchanging ideas concerning their church and its work the pupils should be led to realize:

1. That the church is the instrument through which the Christian way of life is to be, and should be, best promoted.

2. That the church is more than a building—it is *people* working together for the spread of Jesus' way of life.

3. That boys and girls may find definite opportunities *to help others* as they work through the church, helping in the accomplishment of its purpose for its neighborhood and for the world.

III. Worship Period

Prelude: "Pilgrims' Chorus," by Wagner.

Call to Worship (school standing):

Leader: "I was glad when they said unto me,
Let us go into the house of the Lord."

School: "The Lord is in his holy temple,
Let all the earth keep silence before him. Amen."

Unison: Hymn No. 17 (refrain).

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high! Amen."

The Lord's Prayer, recited in unison.

Hymn: No. 134, "Hushed Was the Evening Hymn."

Scripture Reading: Ask one of the pupils to read the paraphrase of Matthew 4. 1–11, as found in the *Pupil's Book*, page 25.

Hymn: No. 165, "O Son of Man, Thou Madest Known."

Story: "No Church in Town."

Ralph was fairly jumping in his excitement. He had just learned that, on account of some work on a big engineering project, his father, who was a mining engineer, would be obliged to spend a long time in Wyoming and was going to take the family with him.

"That's great, mother! When are we going?" he exclaimed.

"Before very long," replied his mother, "but I am not sure that we shall like it as well as you think. It is pretty wild out there, and we shall have to get along without many things that you have been used to."

"Oh, I don't care," said Ralph. "Will we camp out? And will there be any Indians? Do you suppose I can have a pony and learn to ride like the cowboys?"

"No, I hope we won't have to camp out for two years," said his mother with a smile. "I doubt if you would care for that, either, after the first month or two. I don't know just what it will be like. The worst of it is, I understand there is no church or Sunday school there."

"Oh, well—" began Ralph, and then stopped. He was going to say that it might be rather jolly not to have to go to church or Sunday school. But his mother looked so troubled about it that he decided to keep his thoughts to himself. He told the other boys about it, though, and they rather envied him the freedom he was to have.

About a month later the Bates family—father and mother, Ralph and his little sister Annette—landed in the town where they were to live. It

was not exactly a beautiful spot. The houses were more like shacks than homes, the streets were dusty when they were not muddy, and there was a general air of desolation about the place. They had reached the town by driving twenty miles from the nearest railroad station, and they were hot and tired. Only Ralph's eagerness to see if there were any Indians and cowboys riding about kept him from being blue.

"I'm afraid you will begin to wish I had left you and the children at home," said Mr. Bates to his wife as they entered the little cottage where they were to live.

"Not much," said his wife, bravely. "Do you think I would want you to live here alone for two years? We'll get along all right."

Ralph could hardly wait to wash up and get something to eat before going out to explore. As he stepped out of the door he saw the mountains looming up before him and wondered if there were wild beasts up there.

"Hello, tenderfoot! Where'd you come from?" Ralph looked around at the speaker, one of three boys, all of them larger than himself and not exactly pleasant looking either.

However, he answered civilly and told where he had lived. To his surprise the boys burst into laughter. He didn't see the joke, but felt very sure they were laughing at him. He decided to go back into the house, and as he did so he heard one of them remark, "We'll have some fun with that guy."

Ralph was no molly-coddle, but a genuine boy, full of fun and a good sport. He had been used to making friends and expected to do it here. But as

the days passed he found himself perplexed by the conditions. So far he had not found a boy whom he really liked. Practically all of them swore as naturally as they breathed. Most of them smoked cigarettes and chewed tobacco, and "shooting" craps was a common amusement. Somehow Ralph didn't want to fit into this sort of program, and still he was growing lonesome.

About a week after their arrival he came into the house to find Annette crying in her mother's arms. "What's the matter?" asked Ralph.

"One of those boys put a beetle down my back—pulled my hair—and—and it hurt," sobbed Annette.

"The coward!" exclaimed Ralph, hotly. "The great, big coward! To pick on a little girl! I'll—" But then he stopped again. Ralph was no coward, but he was no fool either, and he knew that he could do nothing against that crowd. So he ended with, "I'll get father to fix that crowd," instead of vowing vengeance against them himself, as he had started to do.

Father was quite as angry as Ralph, but he said, rather sadly: "We'll have to do something, but I'll take a little time to think it over. Those boys would be all right if there were some decent influence in town, and something better for them to do besides loafing and gambling."

A few nights after that the whole family was awakened by shouts and yells outside. There were curses—then two or three shots—and then the disturbance quieted down. The next morning they learned that two men had got into a drunken quarrel which had ended in the murder of one of them.

Mrs. Bates went over to see his widow to learn what she might do to help. She found the woman moaning and sobbing, while her three little children stood around helplessly, too young to understand what it was all about, but knowing only that something terrible had happened.

"Oh, I wish we had never come here!" said the poor woman to Mrs. Bates. "When we lived in Kansas things were decent. There was a church there, and the children could go to Sunday school, and Tom used to go to church sometimes. He never drank like that before we came here. But there isn't any church here now, and nothing to do that's decent."

Ralph heard his mother telling his father about it that evening. The next morning after his father had gone to work, Ralph said to his mother, "I guess this idea of living in a town where there isn't any church or Sunday school isn't so much after all. I rather thought it would be fun, but I don't like it."

"No, Ralph, neither does your father nor I. We talked it over last night after you had gone to bed. Your father is going to write to the Home Missionary Society to-day to see if they can't send someone to start a Sunday school here, and perhaps after a while they will have a real church."

"That's great!" said Ralph again. "I hope they will."[3]

Leader's Prayer: Our Father, we thank thee for our church, our Sunday school, our Vacation School,

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[3] From *Better Americans Number Three.* Copyright, 1925, by Council of Women for Home Missions and Missionary Education Movement. Used by permission.

for all that is done for us to help us learn and do the right. Help us, our Father, to remember those parts of the world where boys and girls have no such chances to learn of thee and of the Christian way of life. Help us to do our part in spreading the Christian way of life throughout the world. In Jesus' name. Amen.

Hymn: No. 222, "Where Cross the Crowded Ways of Life" (the first three stanzas).

IV. Project Period

Continue the project activity for the week. In view of the fact that there remains only one more working day, after the present session, urge the pupils to work diligently toward the completion of whatever tasks they may be engaged upon.

V. Game Period

Indian Club Relays, Nos. 5, 6, 9, La Porte, p. 103.
Bull in the Ring, La Porte, p. 94.
Club Snatch, La Porte, p. 34.
Sharp Shooting, La Porte, p. 98.

LESSON XXIV

WORKING WITH JESUS FOR THE WORLD

I. Opening Assembly

II. Worship Period

Prelude: As a fitting prelude to the worship service the pianist may play Hymn No. 264, "The Whole Wide World for Jesus."

Call to Worship:

Leader: "In Christ there is no East or West,
In him no South nor North;
But one great fellowship of Love
Throughout the whole wide earth."

Response: Hymn No. 38, fourth stanza, to be sung by the pupils standing.

"For the church that evermore
Lifteth holy hands above,
Off'ring up on every shore
Her pure sacrifices of love,
Lord of all, to thee we raise
This our hymn of grateful praise."

Hymn: No. 46, "This Is My Father's World."

Scripture Reading: "How Jesus Called His Helpers," as paraphrased in Lesson VII. See *Pupil's Book*, page 28.

Hymn: No. 201, "Marching With the Heroes."

Offering: As the baskets are brought to the

leader's desk let the entire school stand and sing the *Response*, found on page 33 in the *Hymnal for American Youth.*

Scripture Reading: Matthew 28. 16–20, to be read by one of the pupils.

Hymn: No. 128, "Jesus Calls Us, O'er the Tumult."

Prayer: Our Father, we thank thee that we have had the opportunity in this Vacation School to study about the Christian way of life. We are glad also that we may have a part in helping others to find and live the Christian way. We pray that thou wilt help us to become true helpers of Jesus Christ. In his name. Amen.

Hymn: No. 260, "We've a Story to Tell to the Nations."

III. Project Period

It is suggested that the *Discussion Period* and the *Project Period* be combined to-day for two reasons:

1. To help the pupils discover important and interesting facts concerning their part in serving Jesus in the world.

2. To continue any project activity already in progress and continue work on the special dramatic project in studying and preparing as spontaneously as possible the dramatization of "The Good Samaritan."

As an added feature it would be highly desirable during this period to do one of two things, in order that the pupils' interest in *service* might be made concrete:

(1) Produce lantern slides covering various aspects of the church's program, being sure that the

pictures presented deal with materials easily understood by the pupils.

(2) Have stories of first-hand experiences told by returned missionaries, or by others in the church or neighborhood who have visited foreign lands.

(3) As previously suggested, the leader may secure special missionary features for to-day's period by addressing

a. The denominational mission boards.

b. The Home Mission Council for Women, and the Missionary Education Movement, 156 Fifth Avenue, New York City.

The most important outcome of this service should not be conceived in terms of added *information* given to the pupils, but more especially in terms of their being able to sense in some measure *their* relation to the world-enterprise of Christianity. After they have seen pictures, heard stories, or considered Bible verses bearing on the theme, and especially after they have worshiped in the interests of their world relationships, they should be able to think intelligently on two questions:

1. Why should we try to teach all people the Christian way of life?

2. How may we help to spread the Christian way of life to all parts of the world, beginning in our own homes and neighborhoods, then reaching out as far as we can?

In order that the pupils may face these questions and answer them in the Christian way the leader should guide their thinking carefully; for example:

1. We should try to teach all people the Christian way of life, because

(1) People who follow Jesus' ideals of living seem

to have greater happiness—they live in clean houses, go to good schools, take care of their children, help other people.

(2) .....

(3) .....

(4) .....

2. We may help to spread the Christian way of life by

(1) Acting like Christians in our dealings with all people with whom we come in contact, especially those who may not themselves be Christians.

(2) Sending money and materials to help individuals in their work.

(3) Providing scholarships for boys and girls in mission schools.

(4) .....

(5) .....

IV. Game Period

The following games are suggested:
Catch of Fish, La Porte, p. 33.
Club Snatch, La Porte, p. 34.
Buzz, La Porte, p. 41.
Hunt the Fox, La Porte, p. 96.

LESSON XXV

SUMMING UP

To the leader: In order to make the last day's session of the Vacation Church School contribute vitally to the pupils' religious training it will be necessary to plan carefully each detail of the program. The purpose of this day's activities may be said to be as follows:

1. To provide a final summing up of the best that the Vacation School has meant to the pupils, so that they may carry with them lasting impressions that will strengthen their practice of lessons learned throughout the five-weeks' period.

2. To demonstrate to the parents and to other friends of the school the type of work done in the Vacation School.

It is suggested that the spectacular be avoided and that the regular features of the program be stressed. It would be highly desirable to have on display the *Pupil's Books*, and the results of the project activity; such as handwork, posters, scrapbooks and so forth made during the *Project Periods*. It would also be interesting to display photographs of the pupils and their teachers engaged in various features of the program.

I. Opening Assembly

(10 minutes)

Prelude: "In a Garden," by Grieg.

Hymn: No. 246, "My Country, 'Tis of Thee."
Salute to the flag:

"I pledge allegiance to my flag,
And to the republic for which it stands;
One nation, indivisible,
With liberty and justice for all."

Hymn: No. 239, "O Beautiful for Spacious Skies."
The Lord's Prayer, recited in unison.
Announcements.

II. Review Period

(40 to 50 minutes)

The purpose of this period is (1) to help the pupils to complete any notebook or project work in which they may be deficient, and (2) to provide an opportunity for review by means of a test on the important points relating to Jesus and his teachings stressed in the five weeks of the Vacation School. It is suggested here that the *second* aim be considered of first importance in the conduct of this period.

Begin by letting the pupils read the introduction to the test found on page 97 of their books. When all are ready let them read through the statements and check the right answers.

Each statement in this group of questions is followed by a list of four answers. Only one of these answers is *Right.* Check the *Right* answer by placing a mark (x) before it. Check but one answer for each statement as in the sample.

Sample: Jesus was born in

.....Jerusalem.

.....Nazareth.

.....x.....Bethlehem.

.....Jericho.

1. Jesus spent his boyhood in the city of

.....Jericho.

.....Bethlehem.

.....Nazareth.

.....Jerusalem.

2. As a lad growing up he helped his father, whose occupation was that of

.....a farmer.

.....a shepherd.

.....a carpenter.

.....a fisherman.

3. When Jesus was twelve years old he went with his parents to Jerusalem and became separated from them, but they found him later

.....waiting for them at the gate of the city.

.....in the temple talking with the teachers.

.....visiting friends in Jerusalem.

.....playing with other children along the road.

4. One of the twelve disciples whom Jesus chose was

.....Mark.

.....Stephen.

.....Peter.

.....Paul.

5. When little children were brought to Jesus

.....he told his disciples to give them food.

.....he asked them to wait till he had helped the grown people.

.....he took them in his arms and blessed them.

.....he told his disciples to send them away.

6. On the night before Jesus was betrayed he prayed to God and said

....."Thy kingdom come, thy will be done."

....."Now lettest thou thy servant depart in peace."

....."Forgive us our debts, as we forgive our debtors."

....."Nevertheless, not my will, but thine be done."

7. When Jesus was on the cross he prayed God

.....to protect his disciples.

.....to forgive his enemies.

.....to spare his life.

.....to take care of his mother.

8. The Lord's Prayer contains these words

.....“Father, forgive them, for they know not what they do.”

.....“Cleanse thou me from secret faults.”

.....“Lead us not into temptation, but deliver us from evil.”

.....“I thank thee that I am not as other men.”

9. Jesus taught concerning getting even

.....to refuse to fight is cowardly.

.....to turn the other cheek.

.....to get revenge according to the law, “an eye for an eye.”

.....to fight when one is attacked.

10. Jesus said, in teaching about God

.....“he that hath seen me hath seen the Father.”

.....“God is love.”

.....“In the beginning God created the heavens and the earth.”

.....“he is a God in three Persons.”

The following are the correct answers (perfect score is 10):

Question	*Correct One of the Four Alternatives*
1.	2nd alternative.
2.	3rd "
3.	2nd "
4.	3rd "
5.	3rd "
6.	4th "
7.	2nd "
8.	3rd "
9.	2nd "
10.	1st "

II

In each of the following statements are blanks to be filled in by missing words. Read each statement through, then fill in the missing words, as in the sample.

Sample: In the *beginning* God created the *heavens* and the *earth.*

1. Jesus advanced in wisdom and in stature and in ..... with ..... and ..... (Luke 2. 52).

2. Jesus said: "Thou shalt love the Lord thy God with all thy ....., and with all thy ....., and with all thy .....; and thy ..... as thyself."

3. When Jesus called Peter and John to be his disciples he said, ... "..... and I will make you ..... of ....."

4. In the story of the ...., Jesus taught us how we should treat our neighbors.

5. Concerning the children, Jesus said: "Suffer the little ..... to ..... unto ....."

(Perfect score is 16.)

When the pupils have finished checking go over their answers, having the pupils check (✓) the wrong answers. Be sure that they find the right answers, and that they make the necessary corrections before the work is considered finished.

The second activity suggested for this period is the completion and make-up of any notebook or project work in which the pupils may be deficient. See to it that all this work is done neatly and that it is arranged properly for effective exhibition.

Inasmuch as the third period of the morning is to be devoted to an exhibit and demonstration of the work of the Vacation School, it is suggested that the pupils not only have a part in making the plans for, but that they actually take part in the demonstration. It would be well for a group of six or eight pupils to be selected to assist in arranging for display the *Pupil's Books* and any other objects that have been prepared in the *Project Periods*. This committee of pupils might also be intrusted with the task of explaining to parents and visitors the purpose of the Vacation School and the nature of its program. These explanations may be made informally as a part of conversation between pupils and visitors during the exhibit.

Other pupils may have a definite part in the conduct of the demonstration period of worship as follows:

1. By taking part in the dramatization of "The Good Samaritan" (suggested in connection with Lesson XXI).

2. By *selecting* and *reading* the Scripture, the selection to be made from those references that seem to the pupils to be the most important or the most helpful passages used during the Vacation School.

3. A group of four short talks (three to five minutes in length) given by pupils with adequate help and direction from the leader on the following topics:

(1) *Why ask the question, "What would Jesus do?"* emphasizing the fact that Jesus in his way of life set forth an example of how his followers should live (Lesson I, also Lessons VI to X).

(2) *How we may follow Jesus' way of life in our homes,* touching upon such points as:

a. Jesus' early home life (Lesson II).

b. Things that Jesus did to help at home.

c. Ways in which we may help in our homes (Lessons III to V).

(3) *How we may work with Jesus in our neighborhoods,* stressing such points as (Lesson XXII):

a. What our neighborhood needs to be a happier and pleasanter place in which to live.

b. How we may cooperate with others in improving our neighborhood.

(4) *How we may work with Jesus in our church,* with the emphasis upon such points as (Lesson XXIII):

a. What our church is really for.

b. The work it is attempting to do.

c. How boys and girls may help in its work.

III. Worship Period
(40 to 45 minutes)

Call to Worship: Hymn No. 17 (refrain), school standing.

"Holy, holy, holy, Lord God of Hosts!
Heaven and earth are full of thee,
Heaven and earth are praising thee,
O Lord most high. Amen."

Hymn: No. 95, "We Would See Jesus."

Scripture Reading: Let the pupils select (in advance of the service) the three passages of Scripture used during the Vacation School that have made most plain to them Jesus' way of life. Let these passages be read at this point. The leader should be ready to advise in making the selection.

Hymn: No. 179, "O Jesus, Prince of Life and Truth."

Offering: As the baskets are brought to the leader's desk let the school stand and sing together the *Response,* found on page 33 in the *Hymnal for American Youth.*

"We give thee but thine own,
Whate'er the gift may be;
All that we have is thine alone,
A trust, O Lord, from thee. Amen."

Presentation of the theme: What Would Jesus Do? This may be done by calling upon members of the group to present in their own words and with illustrations from the lessons studied the following subjects:

1. An explanation of *What would Jesus do?* as the theme for the Vacation School.

2. How we may follow Jesus' example of right living in our homes.

Hymn: No. 38, "For the Beauty of the Earth" (the first and third stanzas).

Talks (continued):

3. How we may work with Jesus in our neighborhoods.

4. How we may work with Jesus in our church.

Hymn: No. 201, "Marching With the Heroes."

Dramatization: "The Good Samaritan," as suggested in connection with Lesson XXI.

Hymn: No 260, "We've a Story to Tell to the Nations."

Closing Prayer by the leader: Our Father, God, we thank thee for the lessons we have learned during the Vacation School. Especially do we thank thee for Jesus, who has given us an example in his own life as to how we should live each day. Help us to be strong, to be kind, to be true—to follow Jesus. In his name. Amen.

Hymn: No. 170, "I Would Be True."

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